CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, APRIL 25, 1835. NO. 715.---VOL. XIV.—NO. 37.

RELIGIOUS MISCELLANY.

KARENS.

We extract several passages from an article in the North American Review on the Memoir of G. D. Boardman, late missionary, respecting the people of the above name, in India. The facts are very curious. Whether we shall ever have any more full and satisfactory account of the origin and history of this people is very doubtful.

The Karens are a wild and ignorant race of men, scattered in prodigious numbers over all the wilds of Aracan, Burmah, Martaban, Tavoy, Mergui, Siam and other countries. They live in places almost inaccessible to any but themselves and the wild beasts,—differing most essentially from the other inhabitants of the above-named countries, with a peculiar physiognomy, a peculiar language, peculiar mental and moral qualities, and characteristics. They had no written language, and of course no literature, until Mr Wade, one of the missionaries of the American Baptist Board, reduced their language to writing. But they abound in curious traditions, handed down from generation to generation, in the form of both prose and poetry. Amongst other traditional stories is this:—that when some superior being was dispensing written languages and books, to the various nations of the earth, a surly dog came along and drove away the Karens and carried off their books. Because of their singular habits, their ignorance and want of written language, they are called *Wildmen* by the Burmans. Mr Boardman supposed that they were atheists,—but incorrectly; for although we find among them few traces of religious belief, it is evident from the tradition just related, and from the discoveries of Mr Mason, a missionary now amongst them, that they have a tolerably clear conception of a Supreme Being. They are not, however, idolaters.

At the request of the English commissioner, Mr Mason, who had been much amongst the Karens, communicated to him the following results of his observation and inquiry in regard to them. Their countenance is decidedly Jewish: the beard is worn long by many of them, and their dress, differing from that of surrounding nations, is precisely like that of the Hebrews, both in texture, fashion and mode of wearing. But it is their remarkable traditions which most strikingly indicate an affinity with, if not a descent from, the Hebrew race.

They believe in a God, who is denominated Ku-tsa, or great Lord,—and Yu-wah, or Jehovah. That this last word is identical with the Hebrew Jehovah seems very probable. Like the Jews the Karens regard this word as sacred, and fear to utter it.

With regard to God's attributes, their belief is thus expressed:

> *"God is unchangeable and eternal:*
> He was in the beginning of the world:
> The life of God is endless:
> A succession of words does not measure it."

They believe in the existence of heavenly beings, who have never sinned, and who are the angels, or messengers, of Deity. The following beautiful verse is a part of one of their old poems:

> "The sons of heaven are holy,
> They sit by the seat of God:
> The sons of heaven are righteous,
> They dwell together with God,
> They lean against his silver seat."

Satan, or a sinful and fallen angel, enters into their company of supernatural beings. The following stanza might be mistaken for the production of David, or Isaiah:

> "Satan in days of old was holy,
> But he transgressed God's law:
> Satan of old was righteous,
> But he departed from the law of God,
> And God drove him away."

Another of their traditional relics, in the prosaic form, is thus expressed: "Oh children and grand-children! in the beginning God, to try man, whether he would or would not observe his commands, created the tree of death and the tree of life; saying concerning the tree of death, 'eat not of it!' He wished to see whether man believed. Not believing, he ate of the fruit of the tree of death; and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time." The Karens say that Satan tempted woman to eat the forbidden fruit of the tree of death.

They also believe that woman was made from the rib of man. The dispersion at Babel is thus described:

> "Men were all brethren:
> They spoke the language of God:
> But they disbelieved the language of God,
> And became enemies to each other.
> Because they disbelieved God,
> Their language was divided.
> God gave them commands,
> But they believed him not,
> And divisions ensued:"—

and the ultimate fate of the earth, to which frequent allusions are made in their poetry, they say will be destruction by fire.

Their religious code embraces the following scriptural duties:—viz. love to God, prayer, repentance, abstinence from idolatry, honor to parents, which last is thus described,—

"Respect and reverence your father and mother; for when you were small they did not suffer so much as a moscheto to bite you. To sin against your parents is a heinous crime."

It also includes love to others,—alms-giving,—universal benevolence,—love to enemies,—patience and humility:—and like the scripture, it forbids murder, robbery, theft, adultery, lying, profanity, idleness, covetousness, avarice, intemperance, anger and revenge.

The following precept seems to have been drawn fresh from the sermon of Christ on the mount:—"Oh children and grand-children! if a person strike you on the face, he does not strike you on the face; he only strikes on the floor: therefore if a person strike you on one cheek, give him the other to strike."

Respecting their own nation, the Karens say that God formerly loved it above all others, but that on account of its sins he punished it, and reduced its inhabitants to their present condition.

"But," say they, "God will again have mercy on us: God will save us again." "Oh children and grand-children! the Karen will yet dwell in the city with the golden palace;—the Karen king will yet appear, and when he arrives there will be happiness."

> "Good persons, the good,
> Shall go to the silver city:
> Righteous persons shall go
> To the new town,—the new city!"
>
> "When the Karen king arrives,
> There will be only one monarch:
> When the Karen king comes,
> Rich and poor will not exist!
>
> "When the Karen king arrives,
> Every thing will be happy:
> When the Karen king arrives,
> *The beasts will be happy:*
> When Karens have a king,
> *Lions and leopards will lose their savageness.*'

Abundance of quotations from their unwritten literature might be made to illustrate the similarity which exists between the Karens and the Jews, and to show that they are a most remarkable race of men. But enough has been already laid before our readers, to excite curiosity and direct the attention of philosophic as well as religious inquirers to this hitherto unknown race.

[From the [London] Christian Observer.]

LONG ARTICLES AND LEARNED DISCUSSIONS.

It should seem from the following apologetical Preface to a Biblical criticism of less than four octavo pages, that there is among English readers of Religious Journals, the same restlessness which has so often been manifested among us, when important discussions are thought to usurp the place of exciting and entertaining matter.

The impatience of a considerable portion of our readers in regard to protracted discussions of Biblical Criticism, obliges us to omit one-half the papers of this description which reach us. We are sorry to say that even some clergymen inform us, that in these busy days, they "never cut open" pages in which they see Greek or Hebrew bristle in array against them; as they look, in a miscellany like ours, for more popular topics, and have no time to study long and elaborate papers.

We respectfully submit, for the consideration of those readers who look into a religious periodical publication chiefly for anecdotes, exciting controversies, personal allusions, and the passing topics of the moment, whether they might not, with manifest advantage to their mind and heart, cultivate a more solid taste; weighing articles, and testing their value, rather than counting their number on a title-page; and whether it would not be better themselves to return to the old-fashioned standard of patient thought, than to urge their literary purveyors to cater for mental vagrancy. Learned criticisms, we admit, exclude a large class of readers, and they ought not, therefore, to be too numerous or prominent; and, in general, we would inculcate upon ourselves and upon our correspondents, at the beginning of this new volume, to study brevity upon most subjects, especially those which, however important, or to some persons peculiarly attractive, are not the most interesting to the majority of religious readers. At the same time, every reader must remember that his neighbour's taste may not be his own. Some would fill our pages with remarks on prophecy: others seldom read the papers on that subject. Some think that we ought to have more "religious essays;" others, that such papers are too much like sermons or treatises, and that a religious periodical publication in these days should take up more desultory topics. Some consider our papers on ecclesiastical matters too long and numerous; others, that they ought at this moment to engross our chief attention. The papers in our last year's volume on the much-discussed subject of Scriptural Geology attracted great attention, and we were requested, by many whose judgment ought not to be slightly regarded, to continue them, with an especial view to the students at our Universities and the younger clergy; while some, who probably never studied geology in their younger days, and have no time or taste for it now, cannot see what direct bearing it can have on the pursuits of a Christian Observer. So, again, we have had several urgent requests to collect the papers on Oral Delivery, and to reprint them, with additions and corrections; and to follow up the subject, in order to invite the attention of the younger clergy and students for Holy Orders to its practical consideration; and, if possible, to induce our Universities, and King's College in London, to institute Professorships in this faculty, as is done in the academical and theological establishment of, we believe, almost every other religious communion, from France to Geneva, and from Homerton and Highbury to the Episcopal theological seminaries of New-York and Ohio. And yet, on the other hand, some clerical readers have told us that they do not take the slightest interest in the question of public reading and speaking and they do not see what practical benefit can arise from such a discussion; as if it were any use for a man to write a good discourse, if he cannot deliver it with propriety and impressiveness. In like manner, with regard to our Religious Societies, and on various other points, we might give the *pro* and *contra*; for seldom does an argument arise in our pages which some would not have us continue further, while others prefer a different arrangement. Readers complain of length, and writers of abridgement: our inference from all which is, that we must continue to look at matters *as a whole*, each taste finding out its own favorite quarry.

RELIGION IN THE CHURCH OF ENGLAND

Extract from the Journal of Bishop Mc'Ilvaine.

It is very manifest to my own view, my opinon being formed by a comparison between the state of things at present, and that of 1830 when I was before in England, that during the last few years, there has been a great increase of piety in the Church of England, especially among her clergy. There has been indeed a very great revival of spiritual religion during the last 30 years. The difference between the church now, and its condition 30 years since is, as if she had risen from the dead. But it is encouraging to see that the improvement though so greatly impeded by circumstances beyond the control of the pious, is still rapidly increasing. Wherever I go, I hear people contrasting the clergy about them now, with those who a few years since were the spiritual guides of their neighborhood.

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Decision of character, united with great docility, simplicity and singleness of heart, is said to be a very interesting feature in a great many highly educated young men, who have consecrated themselves at Cambridge to the service of Christ. With regard to the feeling among the higher rank, I should say that whatever the comparison between the prevalence of religion in other classes of society, between England and the United States, it is more common here than with us, to see persons from the wealthiest, the most influential, accomplished and fashionable portions of society, coming out and taking a decided stand on the side, and amidst the practical occupations, of vital godliness. I think that of those who have become religious from the class I have here described, there is not only a greater number of conspicuous persons, but of persons who are ready to share the heat and burden of the day, than among us. There is less fear of man—less restraint from the surrounding wordliness—more directness of religion, and far more disposition to improve all opportunities of social intercourse to spiritual edification.

Of the nobility of England, it is said that the youth now coming forward are a very superior class to their predecessors. They are taking their full share in the hardest study of Universities, and gaining many of the highest prizes of literary eminence. Lord Verulam lately said to a friend of mine: "Our young nobility are a very superior race to their fathers; they are a magnificent set of fellows." But it is every where acknowledged that the number of decidedly pious men among the nobles, and especially their youth, has greatly increased of late. Of these, it is not very unusual to see young men of the highest rank, and the simplest devotion to Christ, stepping into the humblest fields of the ministry, and contenting themselves with the most obscure labors of the Master's vineyard. Of this I will give an example. At the clerical meeting, as I said before, were two young men of noble family—viz: the Hon. and Rev. Mr. Barrington, brother of Lord Barrington; and Lord Wriothesley Russell, son of the Duke of Bedford, and brother of Lord John Russell, a leader in the late House of Commons.

[From the New York Baptist Register.]

GERMAN WRITERS ON SACRED PHILOLOGY.

The remarks below are an extract from one of a series of communications from Professor Sears now in Germany. There is doubtless some justice in the remarks but we should not forget that every ones peculiar views of Christian truth are liable to affect his judgment in the interpretation of Scripture language.

My chief design is to inquire into the character of their sacred philology. Here, as might be expected, we find the same talent, learning, and industry. There is, however, a drawback here, which does not exist in the other case. The spirit that can hold communion with pagan antiquity is not thereby necessarily qualified to enter into the genius of language—that is big with the deep and holy truths of divine inspiration. The great majority of the Germans who are occupied with these subjects are decidedly hostile to the spiritual nature of the gospel. It is a curious spectacle to see a nation of infidels expounding the Bible. It is stranger still to see them teaching the Christian world the oracles on which their faith is founded. It is not true that German philology can be swallowed down with safety by those whose office it will be to guard the purity of the church. There is as much rationalism in the philological treatment of the Old and New Testament as any where else. If the same men who have treated these subjects so extensively had in their heart believed in prophecy, miracles, and inspiration—if from an inward experience they had been made susceptible of those ideas of vital religion and of divine influence of which the Bible every where speaks, how different would be the character of their philology! But they are not merely in a negative sense bad interpreters of the divine will: they are positively interested to give support and currency to *a priori* sentiments, directly opposed to the Bible. It may be said, that, as they are bound by the usage of language, there is little room for unbelief to operate in this branch of theological study. It is, indeed, true that the usage of language is to decide in all cases the application of a word. But how is this usage to be learned? Most surely by ascertaining the meaning of a word in all the passages where it occurs. Now, we affirm that in the investigation no principle is held with more tenacity, and has more influence on the decision, than that of rationalism. He who denies the possibility of prophecy, inspiration, and miracles, and the divine power of religion on the heart, and attempts to explain the Bible in consistency with his belief, will find a multitude of words used in a different sense from what the Christian finds in the sacred volume; and yet the aggregate of the significations which he attaches to them is presented as that *imperative law*, the usage of language. But the plain fact, is, that the alleged *usus loquendi* is often nothing but the amount of a certain number of forced interpretations. No charge of wilful falsehood is necessary to make it appear, that, of the mass of classical quotations adduced to sustain a certain definition, none are to be taken upon trust. Controversialists can easily believe a passage to mean what others do not conceive to lie in the words. And it is not to be concealed that in many cases the meaning of a word is first settled, and then a host of authors ransacked for proof. In short, the assumed principles or sentiments of the critic are the mould in which his sacred philology is cast, and the likeness is true to the original. A little reflection upon the spiritual character of divine revelation will satisfy one that the proportion of words and passages, exposed to this mangling process, is by no means small: and what adds to the evil, is, the infinite importance attached to these very passages. Sacred philology is the very fountain of the doctrines of Christianity; and consequently, any impure mixture here flows through our whole system of religion. What, then, is this instrument capable of effecting in the hands of the enemies of religion? Not only arbitrarily, but against proof, it is asserted that a certain author betrays the peculiarities of a later state of the language, and therefore the book is spurious. Prophecies have been rejected as not genuine under the same pretence, while the real cause was, that they were too plain to be denied. Contradictions have with great ingenuity been forced upon the inspired writers, merely from a wish to destroy their authority. All these monsters of iniquity are employed in deciding upon the boasted *usage of language*. Let any one compare this view of the subject with *facts* and tell me if it is not true. I could lay my hand on a thousand volumes which would verify the assertion. I do not condemn the German method of thorough investigation: I approve of it with all my heart. I only wish to see this business in better hands, and I have no fear for the result. These unbelieving critics give very much the same account of the Bible as some of their travellers do of American revivals.

It would be an interesting and useful undertaking, if some competent individual would prepare a supplement to the lexicons of the Old and New-Testament, and draw the line between what is true and false, and elaborate anew that part which charged with the poison of infidelity. Much has, indeed, been done to detect and expose the corruption which has instilled itself into the very sources of theological instruction; but the isolated remarks lie scattered in many and costly volumes, while the evil which calls for an antidote, is, in an abridged and cheap form, in every student's hands.

The more I become acquainted with the state of sacred learning in Germany, the more I dread the consequences of introducing it into our country. And it may be questioned whether the zeal manifested at present in England and America, in translating German theological works, ought to be a matter of rejoicing or regret to the church.

[From the Gambier Observer.]

THE ICELANDER'S REVERENCE OF THE DEITY.

There is probably no part of our globe, certainly no part now occupied by civilized man, where the natural phenomena, presented continually to the eye, are better calculated to lead the mind to God, and create an abiding feeling of his power and presence, than Iceland. This place of wonders seems to stand nearer the verge of eternity than any other. It is true—a consoling truth, that from all parts of this world the way to heaven is equally direct and short; yet it would almost seem as if, morally considered, this formed an exception. The [illegible] Icelandic scenery naturally give birth, appear closely allied to those large conceptions of the divine majesty which usually fill the mind of a dying man. The transition from time to eternity, the exchange of the littleness of earthly things, for the overwhelming sublimities of the state which awaits us after death, every one feels must be very great. Do not many fear that it will be so great as to give a rude and painful shock to their utmost spirits, so frail and unprepared? But habituated to divine and heavenly converse, it is equally apparent that the mind is thereby fitted to experience the transition with more calmness and self-possession, supposing, as is usually the case, that this contemplation of the Godhead and his attributes, has led the soul in the appointed way, to seek his 'peace'. Such a habit of mind, the features of the country we now speak of, are eminently calculated to originate and foster, and their tendency we learn from eye witnesses, has in this respect become effect. Combined with and aiding a spiritual religion, they have contributed to make their predominant character one of "unsuspecting frankness, pious contentment combined with a strength of intellect and acuteness of mind seldom to be met with in other parts of the world." They are cheerful without levity or folly; conscientious without gloom and moroseness;—just what we could expect of a people surrounded by such influences and who have yielded themselves to their plastic power.

But our object is to state a single fact for the sake of the moral which it affords. Dr Henderson tells us, in his journal of his residence in Iceland, that on a certain occasion he set out upon a journey, "accompanied by the clergyman, his son, and one of his servants, who accompanied us," says he, "a few miles on our way. Immediately on setting out, we all took off our hats for the space of five minutes, and implored the Divine mercy and protection.—This laudable and impressive custom is universally practised, in such parts of Iceland as remain uncontaminated by the example of those foreigners who live without God, in the world." Before crossing, and after having crossed a river, the genuine Icelander also moves his hat, in token of the sense he entertains of his dependence on the Supreme Being; and the fishermen, when they put to sea, after they have rowed the boat into quiet water, at a short distance from the shore, take off their hats and send up a prayer, committing themselves to the protection of God, and soliciting his blessing on their labor."

The use we would make of this is, to suggest the example as entirely worthy in its *spirit*, of the imitation of all Christian men; and then to recommend it as a touchstone to the consciences of those, who, in defiance of the command to "remember and keep holy the sabbath day," are seen journeying when they ought to be at rest. We would barely ask such an one, when setting out on a Lord's day morning, to put it to himself whether he would not feel some awkwardness in following this primitive and simple custom, and whether his awkwardness would not arise chiefly from this—the incongruity of his prayer and practice.

VOLUNTARY SUPPORT OF THE CLERGY.

Extract from the London Quarterly Review—from an article entitled "The Church and the Voluntary System."

America is the great model to which both parties appeal to show the success or the failure of republican institutions both in church and State. The voluntary system is there in full operation; some of its American advocates assert, as they assert with regard to all their institutions, in the most perfect and unexampled efficiency as a plan for the maintenance and advancement of Christianity. The counter-statement, however, rests, on equal authority, and presents a very different result. It is impossible for us fairly to examine this controversy, without entering into minute details, balancing conflicting statements, and decomposing, as it were, the whole system of American society, for which we have at present no space. But indeed time alone can solve this great and all-interesting problem. A century at least must elapse, the vast floating surface of society must assume a settled form, before we can judge whether the spirit of Christian peace will continue to brood upon the waters, and calm its unruly agitation. We are unwilling to doubt the power of Christianity to adapt itself, as a beneficent agent in the work of civilization and happiness, to any form of society; yet we cannot suppress some feelings of despondency at the Christian prospects of America. We are at the same time bound to admit, that our views of the beneficial effects to be expected from Christianity may not be quite accordant with those of the advocates of the opposite system. We believe the calm and sober piety inculcated by the most influential lights and guides of the Church of England, to be much nearer to genuine and primitive Christianity, than the sudden and paroxysmal bursts of revivalism which convulse and, we doubt not, exhaust the religious feeling among our transatlantic brethren: even under the fairest representations of their moral influence, we consider the camp-meetings too nearly allied in their furor and contagious fanaticism, to the Corybantic rites of Paganism, or, at best, to the wild eruptions of enthusiasm, the simultaneous pilgrimages, and the crusades of the barbarous ages of Christianity.

It cannot be denied that the present in this country, and even in America, is a period of much religious excitement. If the voluntary system would act at any time with efficiency, it would be now, when the plan of organizing religious associations is so widely practised; and the very nonsense and fanaticism which abound only prove the exuberant religious life and vigor which penetrate the whole of society. But the experience of all Christian history teaches us that such outbursts of overstrained excitement collapse into comparitive indifference and apathy. The wise christian statesman will provide for the evil day, as well as for the good; he will see that the voluntary system must ebb and flow with the tide of religious feeling; but if it once fall far below the decent, even if parsimonious, maintenance of a Christian ministry, what will be the consequence? None but very inferior, or very uneducated men, and those in general men of high-wrought enthusiasm, will embrace the calling; that enthusiasm falling upon undisciplined and uncultivated minds, the calling will sink in public estimation; and though there may be some wise and holy men who cling to it through evil report as well as good report, yet the general effect must be degradation of the ministerial character, and with that an increased disrespect and irreverence for religion itself. It is at such periods that the inert resistance of an endowed establishment, which depends for its support on no temporary excitement, and is liable to fail on no subsidence of local fervor, maintains at least the public ceremonial in all its decent dignity. Religion has a quiet sanctuary, in which, if she rest unaggressive, she still maintains her own self-respect, and commands respect abroad;—she can still associate herself with learning; and if the body of her ministers partake of the general quiescence as to the propagation of Christianity, even the regular performance of their functions tends to keep alive that which otherwise would almost expire in neglect and indifference. At all events, directly that an impulse is given to a revival of religon, the machinery is at hand, and is almost instantly set in operation. The armor may be rusting for a time on the wall, but it is always ready for the hand, to be seized and employed as soon as the signal is given for the advance. If it be asserted, on the one hand, that the voluntary system will secure the Christian world against relapsing into such a period of apathy, we can only appeal to the annals of religion and to human nature itself; if, on the other, that it is the establishment of religion which tends, by the certainty of the provision which it affords, to repress and to deaden the energies of its ministers, we can only reply, in the general course of things, penury, dependence, want of respect—the inevitable lot of Christian ministers, who, in a period of decaying piety, are supported only by the reluctant contribution of a few comparatively indifferent followers—will have a more fatal effect than even the enemies of our Church dare ascribe to the ease and independence of an endowed clergy. If the last appeal be made to the protecting Spirit, which, we are assured, will watch over the preservation of the Church, and that the blessing of that Spirit will certainly be granted in an especial degree to congregations formed, as it is asserted, so nearly on the primitive Christian model, here our answer is, that this argument assumes the point at issue—it is undoubtedly unanswerable, if it can be *proved* and clearly proved, that one party has a right to adduce it rather than another.

The plain practical question, is whether there is so much Christian liberality in any Christian country as to make it consistent with religious, or even with political wisdom, boldly to throw up this fund. It is singular that those religious sects, which insist most earnestly on the total depravity of man, and confine the influences of real Christianity within the narrowest pale, will nevertheless calculate upon the adequte maintenance of the Christian ministry from the contributions of the enlightened few. They would be the first to admit the hardening and unchristianizing effects of wealth; the natural selfishness of the human heart, they might assert, and assert with some truth, would lead them in general to expect voluntary contributions to the maintenance of religion in an inverse proportion to the opulence of the individual."

THE JEWS.—A journal from Berlin has observed, that the whole Jewish population, which in the times of Kings David and Solomon, amounted to four millions, does not at present consist of more than three millions, two hundred thousand individuals, who are scattered about in various countries. The Jews are not tolerated in Spain or Portugal, and are not to be met with at all in Norway. In the Austrian States they enjoy very few privileges; and in England their situation is by no means satisfactory. The laws respecting them in Russia are very rigorous. In the Confederated States, France, Holland and Prussia, they enjoy all the rights of citizens, but fill no public employments.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. 8.

JESUS THE SAVIOR.

At the close of my last number, I supposed it to be probable, that some of my readers might ask me the following question: "The past generations of Christendom,—the favored multitudes now composing Christian countries,—*has* the Savior saved them, and *does* he *now* save them, from their sins?"—I answer with the beloved disciple: Jesus came to his own conutrymen, but they received him not, and by consequence they remained unimproved by his coming; as many, however, as *did* receive him, as many as receive him *now*, to them he then gave and now gives the power or privilege to become children of God, even to all who then believed and now believe in his name.

You perceive, therefore, that the Most High may commission a thousand Saviors to the world,—a thousand to every community, or even a thousand to every individual man; and still, without believing and receiving them, you would no more be children of God than you are this moment.

But there is one argument you may still urge,—an argument of this nature: "Christ died for sinners: Will his dying, then, be of no advantage to those sinners for whom he died?" I answer most promptly: If they embrace the means of grace, if they welcome the communication of hope; if they seize the opportunity of reformation,—afforded by his death,—they will derive advantage from it, and not otherwise. The Savior has *himself* answered your question with irresistible truth, and most affecting appeal: Greater love than this, hath no man, that a man lay down his life for his friends. Who are those friends of Christ, for whom he laid down his life? Ye are my friends, if ye do whatsoever I command you.

Thus you discover who the persons are, that derive benefit from the death of Christ: they are his friends,—those who from ungodly and sinners, become transformed to the enviable character of Christians. And who are they? Such as pursue the good, and avoid the evil, which he commands them to pursue and avoid.

These views of Scripture, duty, and acceptance,—the more you examine them, the more satisfactory and conclusive you will find them. In life, they afford you the most encouraging motives for exertion; in death, they afford the best promise, assurance, and comfort. I would be impartial toward all; just to the Supreme Being who sends you a Savior,—just to the Savior who comes to save you from your sins,—and just to that awful prerogative you possess, your perfect freedom of action.

Will the reader permit me to address him, as his own conscience sometimes addresses him? Jesus, the Savior, was commissioned to save his people from their sins, and reconcile them to God. Has he saved, and is he saving you from your sins? Has he reconciled, and is he reconciling you to your heavenly Father? Of much the greater number of all communities, I fear, this cannot with truth be affirmed. Would to God I could think otherwise! Where lies the melancholy cause? Is the Savior to blame, or you? Beware of injustice toward him, who saves to the utermost,—him who died to promote your salvation! He has offered you motives, means, and opportunities:—have you reason or right to anticipate more? He was certainly sent to save you; but equally certain is it, that he promises to save you only in the true and living way of his appointment. But will he save all who thus come? Yes—as God who sent him is true; none of those who come to him, will he by any means reject. But have you, weary and heavy laden, have you come to him? Alas! here lies the origin of your hopelessness; how many does conscience constrain to answer: "We have not come: we perceive no prospect of coming; we are still in our sins,—unsaved, undelivered." O then, murmur not against the divine goodness; murmur not against the redeemer. Murmur and rise against your bosom-enemies and overcome their power.—*Again*, allow me to press one more point. He who came to save you from your sins, was pleased to give this command: Pray in secret to your Father; and your Father who sees and hears in secret, will reward you openly. How many of my readers observe this injunction? How many of you have breathed a secret prayer to your Father this week or this year? Believe me, none can be saved from their sins without prayer; but with sincere and habitual devotion, never have I known a person, who was not delivered from the captivity of transgression, reconciled to the will of the Allwise, and brought nearer and nearer to salvation. Numerous are the means of grace; but I need mention no more at present, than these two. If you come not to him, whose name is called Jesus, the Savior; if you do not attach yourself to him as your master and exemplar, your instructer and reconciler; how *can* you expect him to preserve you from yourselves? With reason you cannot; and if you cultivate no communion with the Supreme Being, it is presumptuous to expect he will reward you with his presence and salvation. Ah! think of the alternative of being saved and being lost! Think of past purposes, that have resulted in action, hope, assurance, and heavenly comfort. Think of purposes, too, that have come to nothing. Think of your present, as feeble and heartless, it may be, as those were; and assure yourselves, that if you form *such* resolves even to your dying day, you will perish at last.

What then, reader, shall be the consequence

of the Savior's advent? I mean in your individual case. Allow me to repeat what he requires. If you would partake the bliss of eternal life, if you desire to be saved from your sins, bid him welcome to your heart who was sent to save you; and if you are grateful for that unmerited gift, become true worshippers of Him who sent him. Make no delay in becoming friends of God, and followers of Him who takes away the sin of the world. While you understand the plain and simple doctrine of Jesus the Savior, receive to your heart the salvation he offers.

FOR THE CHRISTIAN REGISTER

SUNDAY SCHOOL INSTRUCTION.

The practice of reading stories to classes in a Sunday School seems to me to be very objectionable. I fear it is a practice too which is gaining ground. Of this there is danger, as it very much reduces the labor of the teacher. For it requires scarcely any previous preparation to take one of the much too numerous works of this class, and read it off to a few scholars, compared with what is requisite to furnish oneself with a well studied Scripture lesson. Perhaps the teacher is sometimes led to this course by the greater attention which an entertaining story will command compared with what will be yielded to a lesson from the Bible. But I believe if a teacher will *begin* with the Bible, prepare himself faithfully to meet his class, and give evidence before them that he deeply feels the importance of what he is endeavoring to impress upon them, he will finally be rewarded with an attention highly gratifying and encouraging. By reading stories to his class the teacher will indeed receive their attention so long as the stories are interesting; but I question whether the amount of good to the child is not greatly overbalanced by the evil. Instead of directing the inquisitive spirit of the pupils to the mine which will yield its inestimable and inexhaustible divine treasures freely to the earnest seeker, he will be enervating the powers of the mind, rendering them more and more unwilling and unable to labor for the acquisition of truly valuable knowledge, and training them up to be a generation of mere frivolous novel readers.—And this kind of reading—instruction I can hardly call it—takes away, or rather prevents the growth of a feeling which might be advantageously cultivated in the child, namely, that there is a sacredness belonging to the day and to the exercises, which should not be trifled with. For it cannot be expected that the pupils will feel the same respect and reverence for the day, if it be given to the reading of entertaining stories, as they would if devoted to instruction in the saving knowledge that may be drawn from the Sacred Records.

The following extracts are from the journal of a Sunday School teacher, and may help to illustrate what I have said above.

"Jan. 25.—Offered my services as a teacher of a small class in the Sunday School connected with the —— Church. Four boys were allotted to me, whose ages average about 7 years. They appear to be intelligent boys. They state that their former teachers' method of instruction has been to read stories to them. I was not prepared with a lesson of any kind, but took up the New Testament and gave a short one from that. Children rather unwilling to lend their attention. Probably it will be necessary for me to lure them to this fountain of wisdom and salvation by reading to them some Scripture stories in another form, till I can thus win their interest in favor of the sacred Book.

"Feb. 1.—Took Mr Newell's "Childhood of Jesus" with me, intending to read extracts from that, with such comments as circumstances might demand. Found that one of the boys had brought "Parley's Scripture stories." Looked into it, and believing that some of the stories would better answer my purpose than what I had brought, concluded to read one of them. Took the history of Joseph. On coming to the end of the first chapter, began to question the boys as to what had been read, in order to impress the circumstances and sentiments upon their minds more surely. I found by the answers they gave and the questions they put to me, that they retained the *story* very well, but were deficient in regard to the moral portions. They were somewhat impatient at being stopped for this examination; and when it was ended, they had become so restless and playful that I could not again fix their attention to anything I could say or read.

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"April 18th.—A lecture from Mr ——. When he closed I took up the New Testament to give a lesson from that. My request to the children that they would be seated and attend to me was met by an absolute refusal. They wanted a *story*. But I had resolved not to give them any more.—I have not been able to win anything like attention to a Bible lesson since I engaged in this school. They will not *begin* to attend.

"Am I doing any good to these children? Would it not be better for them to be kept at home under the care of their parents?—Left the School room with an aching head and a sick heart." M.

CHRISTIAN REGISTER.

BOSTON, APRIL 25, 1835.

ASSEMBLY'S CATECHISM.

It is a very remarkable fact, that this formulary which has so long, for substance, been the professed creed of a portion of those who are called orthodox, and the real, literal creed of another part, is now reviving, not only with the *realists*, but with the *substantialists*. That the thorough-going presbyterians of the old school should labor thus to bring the Assembly's Catechism into more common use, is altogether natural, but that this measure should be countenanced by those whom they denounce as traitors to the doctrines of the cross, when tried by the infallible standard of faith composed by the Westminster Divines, is not a little mysterious. If the teaching of this catechism had been generally continued without interruption, some apology might be found in custom, which leads us to overlook many absurdities. But after the practice had become in a manner obsolete in New-England, and so many of the doctrines or dogmas of the catechism had ceased to be believed, or had become so modified that the Assembly of Divines, if they could now meet again on earth, unchanged, would regard the modifications or substitutes with as much holy indignation as do the thoroughly orthodox synods of our middle states,—that after all this it should become again the text book for the rising generation among us is a matter difficult to be explained. Are our orthodox brethren alarmed at their own heresies? Do they wish to bring back their children to a system of faith which they have exploded?

We had supposed that the thorough presbyterians, who seem in a manner to idolize the Assembly's Catechism, had always made it a text book for their children and catechumens, since it is immaculate in their view, and clearly expresses many doctrines which, in this dark age, they would not otherwise be able to find in the sacred Scriptures. But it appears that, since the institution of Sunday Schools, instruction in the Westminster catechism has been neglected and in some cases abandoned. At a meeting of the Synod of Philadelphia, in October last, this subject was introduced into the narrative concerning the state of religion reported to the Synod. "It is with much pleasure" says the Report, "that the Synod advert to the fact, that there is an increasing disposition to revive a practice, which of late years has been too much neglected, of instructing the youth of the church in that admirable formulary of doctrine and duty, contained in the shorter catechism of the Westminster Assembly. This department of instruction, which by many was supposed to be superseded by the instruction of Sabbath Schools, and which was on that account, in many instances, unhappily abandoned, the Synod would urgently recommend to the attention of all their churches, as happily adapted to fortify the minds of youth against error, &c."

We appeal to those who have undergone the painful operation of being drilled in the Assembly's Catechism, for their testimony concerning the light and knowledge they have acquired from it relating to Christian truth and to the character of God. Where there have not been counteracting causes in the amiable and affectionate intercourse of parents with their children, we know not what disastrous consequences may not have arisen from such teaching. The qualities that we have mentioned in parents and teachers have doubtless saved some children and youth, from the pernicious effects of such instruction; but an entire inattention on the part of children to the heathenish and revolting characteristics of God which are contained in some parts of the catechism, and the impossibility that any kind parent should attempt to fix the minds of his children upon such views, and to reconcile them to such notions of the divine character, have saved many from the unhappy influence of what they have repeated week after week. The same may be said of the peculiar doctrines, as they are called. They have, in general, left an impression so vague as to produce no lasting effect.

We must again express our surprise that "that admirable formulary of doctrine," as the Synod of Philadelphia call it, should be extolled by New England Theologians and Divines at this day. But so it is. The Editor of the Christian Mirror, Portland, appears to have been much delighted at the prospect of the revival of the Assembly's Catechism any where. "We are glad" he says, "to learn that it is reviving in any quarter. There are a very few answers in that catechism, which we should choose to express in a modified phraseology; but as a whole, we know of no uninspired formulary to be compared with it." The Synod of Philadelphia do not thank him we suppose for a hint of imperfection in this work of the Westminster divines—and if he had been rash enough to say what modifications he would make, we should find them in all probability, so essential, that the Synod, if it be the true orthodox Church, would perceive abundant occasion to rank him with that class of theologians, which they denounce for their Pelagian and Arminian heresies, and accuse of introducing another gospel.

Once more—this revival has reached our enlightened city, and is echoed back from that staunchest repository of orthodox dogmas—the Philadelphia "Presbyterian." We are told in the Sabbath School Visiter, that the Preface to the Assembly's Catechism which is printed in that journal, "was written by the Rev. H. Winslow, Pastor of Bowdoin Street Church. Mr W. has begun to meet the children of his charge once in two weeks, to instruct them in this compend of religious doctrine." The following extraordinary extract from this Preface might be supposed, if we were not told otherwise, to be written for a text book to be used in a divinity school, and expounded by a Professor of dogmatic theology.

Notwithstanding the excellent means of religious instruction, which children now enjoy in Sabbath schools, they are generally very deficient in systematic doctrinal knowledge. We do not regret that the Bible at large is studied more, but that compends of Bible truth are studied less than formerly. Both are needful, and they assist each other. Children are incompetent to grasp the entire Bible, so as to apprehend its great principles in their connexion, unless aided by some compend—some bird's eye view of the whole. By committing to memory the Assembly's Shorter Catechism, and having its meaning explained to them, they may have the great principles of religion forever fastened in their minds.

This is indeed an age of wonders. Babes will soon be our teachers, and lisping in the wisdom of hoary age, they will be able not only to understand but to expound "all mystery and all knowledge."

CAPITAL PUNISHMENT.

This is an old subject of discussion, though the greater part of mankind have silently acquiesced in the usages of government concerning it, and in the alleged necessity, if not duty, of punishing one crime at least by the death of the criminal. In our great republic doubts have long and very widely prevailed concerning the expediency of capital punishment, and in consequence of this a great and increasing reluctance has been manifested on the part of jurors in giving a verdict against persons indicted for capital offences. The trials of such persons have become exceedingly long and minute, and the whole apsect of things relating to such trials shows a higher estimation than formerly of the value of life, of however little value to society, or however worthless and dangerous the individual may be. The laws in different States of the Union vary in respect to the number of capital offences, and they have been somewhat changed and modified in this Commonwealth within a few years. But the matter has here acquired a new interest from having come up for regular discussion in the popular branch of our Legislature. The result of this discusion, if it be taken for a test of public opinion, shows a strong tendency towards the abolition of punishment by death in all cases. The Report of the committee goes this length, and the bill which they introduced was referred by a small majority of the House of Representatives to the next legislature. It is to be presumed that those who voted against this reference were in favor of the bill. Some who voted in favor of the reference were also in favor of the bill, but were willing to give more time for the expression of public opinion.

The Report of the committee contains an ingenious argument against punishing *burglary arson*, and *highway robbery* capitally, on the ground that such a punishment, being annexed to those crimes, may prove a strong and effectual temptation for adding murder to the other felonies, in order to silence forever the only witnesses of those felonies. It may be that this argument is stated too strongly, that it attempts to prove too much, and that it applies with the same force or nearly the same, to imprisonment for life as to the forfeiture of life.

Except for the crime of murder we think there is little reason to doubt that the prevailing opinion among us is in favor of the abolition of capital punishment. A sanguinary code of laws tends more to harden the hearts of the base and the vulgar, than to operate on their fears; more to produce sanguinary thoughts and purposes, than sober reflection and tenderness of heart. If all the details of crime, plotted and perpetrated, as it were, under the gallows, from which felons have been launched into eternity, were collected together, they would make the most heart sickening record in the world's annals; more so than the cold blooded massacres inflicted by the most wicked and cowardly tyrants, more so than ranks marshalled in military contest, mowed down in vengeful, murderous wars—more so than the reckless crimes which abound in times of pestilence in the crowded city, pestilence which walketh in darkness, and which the ignorant, the sensual and abandoned ascribe to blind fate instead of a monitory providence.

The great argument against the infliction of capital punishment is the doubtfulness of the right. Unless the right is clearly ascertained, the taking of life is the assumption of the most fearful responsibility. In the case of murder it is a very common opinion not only that the life of the guilty person is forfeited, but that the forfeit must, in compliance with a divine command, be exacted. This opinion is founded first on Moses' relation of God's command to Noah and his sons after coming from the ark. "Whoso sheddeth man's blood, by man shall his blood be shed." So afterwards, in the directions to Moses respecting the Israelites, when they shall have passed over Jordan into the land of the Canaanites—a distinction is made between accidental killing and murder; and the murderer is required to be put to death. We do not deny that a difficulty arises from this appeal to God's ancient dispensations. God is immutable, he cannot deny himself. But regarded as a special law given for particular tribes, and especially for the Israelites in their eventful history, there might be reasons for local and temporary laws beyond those relating to mere rights and forms. Life is God's gift for a limited time, to be taken at his pleasure; and it cannot be proved, we think, that his legislation for the Israelites, even in the solemn affairs of life and death, was a legislation for all people and all ages. His laws for the governance of the Israelites demands an uncompromising obedience under temporal penalties, suited to a direct influence upon a stubborn and wayward people; and it is manifest that God's strict government of this people bears little analogy to that spiritual reign of grace and truth, of true favor, which came by Jesus Christ.

In all that is essentially moral and religious, the divine code is unchangeable. It may be enlarged but cannot be altered. Thus the divine law or decalogue given through Moses—concerning the unity and supremacy of Jehovah, exclusive worship of him, reverence for his name, and respect for parents—and the prohibition of murder, adultery, theft, false testimony and covetousness, being laws and prohibitions founded in the immutable obligations of religion and morality are as unchangeable as the existence and attributes of the being from whom they proceeded. But it does not follow that directions given to a peculiar people to punish a particular crime in a particular way is of universal and perpetual obligation.

It is thus that we regard the law to which the severest temporal sanction was annexed, as not imperative under the Christian dispensation. The dispensation of the Israelites at least permitted retaliation to an extent which neither the example nor the precepts of Christ allow; and we cannot believe that God, as he is represented to us in the Gospel, so paternal and compassionate, will show his displeasure to human governments if they accomplish their legitimate end without taking the lives of his creatures, which are in his hands.

But allowing that human governments have the *right* to take the life of a criminal in case of murder, (and we can concede nothing farther, we cannot believe it to be an imperative duty) the same right cannot be pleaded, on the same grounds, for capital punishment, in regard to other crimes. And if the right cannot be fully sustained, the whole question is settled. If the right can be sustained, there remain the considerations of duty and expediency, which open a wide field which we cannot now enter, though we have an opinion upon the subject resulting from long meditation upon it and from no small attention to the arguments drawn both from philosophy and from facts,—contrary to the opinion which is sanctioned by human laws.

RELIGIOUS EDUCATION OF THE YOUNG.

Every opportunity for procuring and imparting light upon this subject will be promptly embraced by us in the course our editoral labors; for it is by comparing the opinions and the experience of different individuals that we may hope to draw useful and just conclusions concerning it.

FOR THE CHRISTIAN REGISTER.

REV. MR FROTHINGHAM'S SERMON on the 20th anniversary of his ordination. March 15th, 1835.

As it is expressly stated on its title page, that this discourse is not published but designed for the use of society, to whom it was preached, I am constrained to withhold the remarks, which it invites, or even to express the satisfaction, which so interesting a survey of the *doctrines*, *practice*, and *history* of that ancient church during the term of the preacher's relation to it, has afforded me.

I take the freedom, however, which I trust will be forgiven, of extracting for the Register the following reflections on a subject in itself of no slight interest, and which has recently excited the inquiries of many reflecting minds. The following remarks are commended to their attention.

"There has very lately gone abroad an impulse, that one is tempted to call feverish, on the subject of the religious education of children. It is said that little is done in the way of direct address to this most important part of the community, and that something must be done speedily. It is discovered that the church is but a barren and wearisome place for them. Even the Sunday school, which a year or two ago was thought to be such a miracle of advancement, when in truth it was only a very useful and pleasant institution in a sphere somewhat subordinate, begins now to be accounted extremely inadequate to the wants of the case. We hear much of making children the objects of especial addresses; and even of sending them to chapels of their own, where the services will be adapted exclusively to their capacities and their benefit. I cannot feel the necessity that is thus complained of. I cannot discern the use of what is thus proposed. So far from it, this new craving seems to me unreasonable; this new view extremely short-sighted; and this new procedure if it were as practicable as it is utterly visionary, full of the most serious mischiefs that have yet beguiled our churches. Children should come to worship with their parents and elders, if they have any such to make them their charge. By the mother's side, and under the father's eye, is the true place for them. They should bend their young heads in company with those whose brows are but thinly covered now with the gray locks of their age. They should be under the solemn influences of the general sanctuary. They should listen to the word that is addressed to all, the small and the great together. They should not be singled out, to be made vain, or to be made difficult. They should receive the word as they can bear it, with an effort to add to what they learn, and with the humility that will be their best learning.

"But an objector may say, they are not interested in the usual exercises of the Lord's day. Perhaps so. Perhaps it is hardly to be expected that in the greater number of instances it should be otherwise. But why will you break up the steady habits, by which alone they can be trained to take an interest in those exercises? Why will you create in their mind the very distaste that you lament? Why will you gratify their love of variety at an age when they most require to be fixed; and when every novelty, especially if it flatters the natural love of distinction, has an irresistible charm? We may be told further, that they do not understand the sermons and the religious offices, in which we statedly engage. We may grant this cheerfully. It is best that it should be so. I would not have it otherwise. The whole method of the Divine Providence in the teaching of our generations declares that it shall not be otherwise. Preaching that never goes beyond the compass of a child's taste and comprehension, will be as worthless even to him, when considered in its whole effects, as it is to every one else. I would not, if it could be done, spread out the deep waters of truth into a shallow ford, that could be crossed by an infant's foot. It is the sentiment of veneration, that I would impress upon the tender hearts of the young. That is the great thing. It is every thing. It is worth all the excitement that could ever be kindled. It is worth all the information that it would be possible to impart. I am jealous for this principle of reverence; lest it should be impaired by the assiduous lessons,...however piously meant and however amusingly conveyed,....of religion made easy. Let the instruction be somewhat above them, that they may look up. Let it be somewhat hidden, that they may search and wonder. Let them grow to the truth. Let them see as much to stand in awe at in its solemn mysteries,.....at least as I do. Understand! I am almost weary of the word, when applied as it often is to that mighty theme, in which the first step is the idea of the Infinite God. Fathers and mothers! come to the church yourselves, and bring your children with you. Let them sit by you on the same seats. Let them hear the same word that you do, however imperfectly it may be spoken."

There is doubtless much justice in the remarks of Mr Frothingham, and yet we cannot but approve—and in this perhaps we do not differ from him—of occasional addresses adapted particularly to tender minds in the Sunday school, or in the public assembly. But a separate religious service instituted especially for the young, as a substitute for that which their parents and elders attend, would it seems to us be unwise and fraught with all, and more than all, the evils which are portrayed in the above selected passage from Mr Frothingham's Sermon.

ORTHODOXY VERSUS REVIVALS.

In what little we have said of Revivals we have not mentioned the extraordinary prolific Lectures upon that subject, of which (20 in number) the "Brief Notes" taken by the Editor of N. Y. Evangelist, would make a respectable folio volume. If such be the brief notes what must be the Lectures? We quote the following remarks from the "Presbyterian."

"Mr Finney, whose fame has remained dormant for some time, is now engaging the attention of the New School, by a series of harangues on the subject of Revivals, which are delivered in one of the Free Churches in the city of New York, and reported weekly *and very appropriately*, in the New York Evangelist. In glancing at these productions, which are eminently charteristic of their eccentric origin, we have been led to apprehend the renewal of an attempt to revive those disorders, which, principally through the instrumentality of Mr Finney, have desolated many churches in western New York. As might have been expected, the spirit of these lectures is arrogant, dictatorial, and denunciatory,—their theology anti-Presbyterian—and their statements, propositions, and recommendations, wild and extravagant. In one of these lectures which are now in the course of publication in pamphlet form for the wider diffusion of their errors, we find a distinct avowal of one of the errors specified in the Act and Testimony; and thus he says: "a change of heart is not that in which a sinner is passive, but that in which he is active. That it is the sinner's own act. That it consists in changing his mind or disposition in regard to the supreme object of pursuit. A change in the governing choice or preference of the mind." And then he tells the sinner that he is to effect this change by giving due weight to motives, and "that the power of motive is the only power which can be brought to bear upon mind to influence it." If the thousands of converts of which Mr Finney boasts, were made after this fashion, we presume they would lose nothing if they were converted anew by the Spirit of the living God.

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In Mr Finney's judgment, revivals are entirely dependent on the management of men—they must have no connexion with orthodoxy—the Holy Spirit seems to have very little to do with them—and we have no doubt that this is true, in relation to many of the revivals in which he has been engaged; and yet if we venture to warn the Church against such unscriptural sentiments as abound in these lectures, we must make up our mind to be branded by the author and his co-adjutors, as children of the devil."

We have no doubt that Mr Finney is essentially right in his notions of revivals technically speaking. They belong to no particular set of opinions, but to a system of operations set in motion by human contrivance. Consequently the most modern and approved practice has been to make use of particular persons, who have acquired practical skill in the art of bringing about an excitement, on the principle, we suppose, of that perfection in art, which is compassed by division of labor, and of a particular adaptation to a particular branch of professional work.

CATHOLIC TELEGRAPH, AND CATHOLIC SENTINEL.

We are in the habit of reading about as much of the Catholic Telegraph, published at Cincinnati, as of most other religious newspapers, and apart from its being the organ of the infallible Church, within the sphere of its circulation, a Church whose "tenets are immutable" and are so held by the editor of the Telegraph, thus producing the complacent feeling that he is not swayed by *opinions*,—it is as free from theological virulence as most religious papers. We have adverted to the Telegraph at this time for the purpose of noticing the rebuke, sufficiently gentle, but not equivocal, which it contains of the Catholic Sentinel. After speaking with regret of "the frequent violation of the law of fraternal charity which is so striking and beautiful a feature in the Christian religion," and disclaiming "exemption from the frailties of humanity, and from faults incident to his condition," the editor of the Telegraph thus approaches his object.

"Periodicals, political or religious, are naturally looked upon as the authorised organs of the party or denomination to which they belong. This is emphatically the case with Catholic periodicals. Not swayed by *opinions*, nor blown about by every wind of doctrine, our tenets are immutable, and the sentiments of those who hold among us the situation of teachers may naturally be supposed to be dictated wholly by the spirit of religion. When, therefore, we see *opinions* put forth in a periodical, bearing the name of Catholic, diametrically opposed to the spirit and letter of Catholic belief, it becomes our duty, without fear or favor, under the deliberate conviction that our approval by silence would be a culpable dereliction of duty, to state that such sentiments are utterly at variance with the dictates of our Holy Religion and find no response in the hearts of our fellow Catholics.

Our surprise was great, upon perusing a sectarian periodical a few days since to find the following language quoted from the "Literary and Catholic Sentinel," and represented as coming from a Catholic clergyman.

"We must not be surprised, that during the national passover, if he should unconsciously stray beyond the ambiguous and contracted bounds laid down on the *map of mock-morality, by those canting hypocrites, who arrogantly style themselves* TEMPERANCE SOCIETIES.

"Let charity subtilize to the consistency of liberality, the vile and irrational spirit which now actuates the *Bible mongers, and the trading saints* of temperance, in this state."

Need we say that such opinions have no foundation either in the belief or practice of Catholics, and that the editor of that paper *is not* a clergyman?

In the same paper of March 21st we were pained to see expressions used in relation to a Protestant sect characterized by calumnious denunciation. This wholesale abuse cannot be countenanced in friend or foe and we deem it a paramount duty to express our entire dissent from sentiments that could prompt a course so strongly militating against the divine command, "Love one another."

A WORD IN SEASON.

The remarks which we quote below, have called to our mind a reflection which has often occurred to us. It cannot be doubted that intemperance frequently creeps upon its victim with insidious steps unperceived by himself—first perceived by his associates or friends. If the admonitions of friendship are seasonably applied, they may save him from ruin. There are probably thousands of instances of confirmed intemperance, which might thus have been prevented. Before the moral feelings become blunted or stupified, an intimation of danger, the very knowledge of the fact that one has become an object of concern to his friends, that he has betrayed an infirmity or vice, of the power of which he was not aware, may prove his rescue from degradation and ruin. Thus a more responsible duty than is commonly supposed, rests upon us in our social relations in regard to temperance in particular.

[From the Charleston Observer.]

WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT.

How many a Christian sees his neighbor taking the incipient steps in the road to ruin, and yet has not the moral courage to warn him of his danger.—I recollect hearing the other day, a Christian friend, whom I chanced to meet, express his fears that a young man, a mutual acquaintance, was just sliding down the declivity of intemperance, and was even now near its fatal precipice; and yet, said he, "his neighbors would call him a sober man."—Perhaps this young man has been faithfully warned of his danger—and *perhaps my friend has warned* him. But for fear it has not been done, I would venture to plead with him myself, and entreat him, as he regards his health, his character, his prospects in life, his family, and, more than all, his soul, to refrain at once, and entirely and forever, from the use of the inebriating cup. He may have strength to do it now—to resist and overcome the temptation now—but to-morrow's glass may seal his doom, and render him a confirmed sot. And I would bespeak on his behalf the assiduous and faithful efforts of his friends, that his name may not be added to the catalogue of those who have gone down to the drunkard's grave. Oh how unbecoming is it, not to say criminal, to let a man ruin himself, soul, body, and estate, without making an effort to reclaim him! And what is true in this, is true in every case where we are apprehensive that our friend or neighbor is under the control of some appetite or passion which will ruin him. If it can, it ought to be prevented. It is a sin not to prevent it, when we can. And we do not know what we can do till we make the effort with our might. G.

TRACTS PRINTED FOR THE AMERICAN UNITARIAN ASSOCIATION. February and March.

1. Piety and Morality—their Mutual Importance as Elements of Christian Character. By George Whitney.

2. The Promise of Jesus to the Pure in Heart By F. W. P. Greenwood.

It is the object of the first of these tracts to unite morality and piety in firm and endearing alliance. One would suppose that the Christian world might long before this have come to entertain just notions upon this subject; but the author shows satisfactorily that lamentable mistakes, if not in theory certainly in practice, still exist cencerning it. He has done much for the correction of these mistakes.

The second of these tracts contains a persuasive exhortation to use all means—fervent prayers and pious endeavors—to obtain a pure heart while it illustrates that vision of God which is promised to the pure,—by what they behold here upon earth, in his works, in his providence and government; a vision which is not "parted with like an earthly inheritance;" a vision beginning here, extending hereafter, and continuing forever.

MISSIONS.

The prescription here given for training Missionaries appears to be too mechanical. It is copied from the Correspondent of the Charleston Observer, in India.

"I am persuaded that some more general and efficient system of missions must be adopted, before the world will be converted; and that system must be this: *every Church must be brought to feel that she must have her Missionary among the heathen just as much as she has her Minister at home.* If a Church be small and poor, let another Church unite and send one: If the Church be large and rich, let her send two. I need not point out the advantages of such a system, they are too obvious. The first and great one would be that the whole *heathen* world would very soon be supplied with Missionaries; another would be, that all Christendom would feel a personal interest in the work. *They would feel as they ought*, they would be in a *vigorous*, prosperous state. I should be extremely *glad* to hear, that you my dear brother, should be *the* first in your part of the country to introduce *this* system, which I think must be introduced *and* practised on, before the command "Go ye into *all the* world," shall be fulfilled. If you are too *weak* to assume such a responsibility now, keep on *in* the cause as you are doing, but at the same *time* select some promising young man and prepare him for College yourselves, educate him, and as *his* expenses shall increase, the liberal feeling of the people will increase, and when he is prepared for the sacred office, the means of his support will be forthcoming, he will be a child of your Church, which will obviate a thousand objections which are raised against giving to "we know not whom," an objection, which perhaps you have heard urged."

We do not believe in the expediency of such a forcing system. It is very liable to lay the foundation for great waste of *means*, and great disappointment in the *results*. How many persons even in the common course of things, struggling for themselves, mistake in their choice of a calling. Such mistakes indeed are not irretrievable, if they feel the constant necessity laid upon them of doing something; but if every thing is done for them they are not apt to be among the most prominent examples of activity, energy or wisdom.

CHRISTIAN JOURNAL.—This is a new religious paper which we accidentally overlooked last week. It is a journal belonging to the "Christian" denomination, and while it acknow-

ledges its obligations first to that portion of the Church with which it is particularly connected, it proposes to be untrammelled and to seek only for Christian truth from the common fountain.

In the second number we perceive that the editor takes a little chiding in good part. This is a favorable symptom.

A very worthy brother in the State of N. Y. has named to us the circumstance of the title *Rev.* being attached to the name of one of our ministers, in our first number. He is informed that it was copied from another paper. We do not apply the term to any man.

The suggestions of the same brother relative to the sabbath, shall be thought of. At this time we will only say, the word *sabbath* means *rest*, or *a day of rest*; therefore when we call the first day of the week *the sabbath*, if we understand ourselves, we mean the day when we are not employed in worldly business, but are engaged in spiritual improvement; hence, as the first day of the week is thus improved by us, why not call it the *Sabbath* or *a day of rest*?

We have not a very strong objection to the word sabbath as applied to the day sacredly observed by Christians. Still it seems to us that Lord's Day is more appropriate, when we speak of the day with reference to religious observances; and Sunday, when we speak of it with regard merely to the succession of days.

We are pleased with the spirit of the Christian Journal and hope it will do much good.

NEW PUBLICATIONS.

The Christian's Select Library of Meditative and Practical Religion. From the old English Writers. Edited by C. S. Henry. — Select Works of Bishop Hall, with an introductory notice of the Life and Writings of the Author. Hartford: Belknap & Hamersley. 1835.

Mr Henry, the Editor of the proposed series of works of which this is the first, has lately, we have seen, quitted his pastoral relation with the Church in East Hartford, on account of his health, and has also relinquished the editorship of the Advocate of Peace. For the work which he has now undertaken, of which we have *before us the first specimen*, he is well qualified from his extensive knowledge of books and from his literary taste.

In these selections from the works of Bishop Hall, many things are contained which we should have omitted, some of them on account of the doctrines taught, which however form no objection to the work in the minds of the majority of christian readers among us. Another objection to many passages is the exaggeration, the unbridled hyperbole which breaks forth. This is to a certain extent the fashion of the age to which the writer belonged. Having said thus much for the sake of consistency, our objections are at an end. A great portion of the selections is suited to every devout and contemplative Christian, suited to make Christians devout and contemplative. Whatever difference exists between the editor of these selections and us in Christian doctrine, we trust we do not differ from each other widely in regard to the spirit of the gospel; nor would we make much abatement from the praise he bestows upon the devotional and practical religious writings of the 17th century.

"There is," he says, "in the spirit of the best of these writings, such a meditative pathos, such a devout unction, such depth and originality of thought, such freshness and richness of imagination; combined with a wonderful command over all the sources of power and music in the English language; that while they carry the devout reader into the most intimate recesses of divine things, and are almost like the words of the Savior, "spirit and life" to the pious heart, they at the same time have to the cultivated taste the interest of the finest productions of our literature.

Scenes and Characters illustrating Christian Truth. No. III. Home. By the author of Redwood, Hope Leslie, &c. Boston and Cambridge: James Munroe & Co. 1835.

Never, so far as we remember, have we by any writer been introduced to such familiar acquaintance with the members of a household, with their minute occupations, with their thoughs and dispositions, their purposes and plans, their successes and disappointments, their joys and sorrows, and with the whole internal arrangement of the domestic dwelling, in town and country, as we have been by the author of Home. The family which is thus particularly made known, is in the highest degree estimable, moral, religious; and the qualities of its members are made to stand out occasionally in beautiful contrast—in respect to order, economy, good breeding, neatness, and all the unpretending graces—to those of some of their neighbors, with whom they chance to come into comparison. "Home" should be read by all who have the care and training of youth—and by all youth, whose virtue and happiness depend, as they do in a great degree, upon a true value and regard for domestic and relative duties, and upon the cultivation of those dispositions which are essential to domestic happiness.

ECCLESIASTICAL.

Rev. Nathaniel Whitman.—The pastoral relation of Mr Whitman with the First Congregational Chuch in Billerica has been dissolved and his ministerial labors will cease there at the close of the present month. After that time we understand he will be at liberty to preach where he may have an opportunity, with a view to a resettlement.

Mr. Henry Emmons, of this city, has received an unanimous call from the first Congregational Society in Nashua, N. H., to settle as their pastor, which he has accepted, and will be ordained on Wednesday, June 10th.

Rev. David Peabody, of Lynn, has asked a dismission from his church and society.

Rev. Parsons Cooke, of Ware Village, has received and accepted a call to settle over the Pleasant street church and society of Portsmouth N. H.

Rev. Dr. Skinner, of Andover Theological Seminary, has been unanimously invited by the Laight street church in New York city, to become their pastor; Dr Cox, their former pastor, having accepted a professorship in the Theological Seminary at Auburn, N. Y.

We learn that the Rev. John W. McDonald, late pastor of the Baptist church in West Springfield, Mass. has received and accepted an invitation to become the pastor of the Baptist church in Fitchburgh, Mass.—*Watchman.*

Dismission.—At an Ecclesiastical Council at Hinsdale, N. H. March 25th, Rev. Eliphalet Strong was, at his own request, dismissed from the pastoral care of the church in that place.—*Ib.*

Dedication.—The new Baptist Meeting-house in Westborough village was set apart to the worship of God on the first inst. Introductory prayer by Rev. Mr Converse, of Grafton; reading of the Scriptures and sermon by Rev. Mr King, of Westborough, who supplies the desk for the present; dedicatory prayer by Rev. Mr Train of Framingham; concluding prayer by Rev. Mr Samson of Southborough; benediction by Rev. Mr Willard of Worcester.—The house is 58 by 44 feet, finished in the modern style, is neat and handsome, and highly creditable to the architect, as well as to the church and society—*Ib.*

Churches in New Orleans.—We learn with much satisfaction that several of the religious societies in this city are seriously turning their attention to the erection of more suitable houses for public worship, than they have heretofore possessed. Besides the new Presbyterian church on Lafayette square, which promises soon to become an ornament to the faux-bourg St Mary, it is contemplated by the Episcopalians, to place an elegant edifice on the lot at the corner of Canal and Bourbon streets, where the small church now stands; by the methodists to erect a large and commodious chapel in some central situation; and by the Baptists to build a new church in conjunction with an academy for literary and scientific institutions.

The stationary population of this city is probably now fully 60,000; and it is commonly calculated that there should be a church for every thousand inhabitants. As in cities the buildings are usually large, a smaller number will suffice, but no community can be considered as well supplied, that has not one church to every 1500 or 2000 persons.

In this city, if we omit the new Presbyterian which is not yet finished, we find five Protestant church edifices, which are used for public worship; capable of holding 2700 persons; we think not more. There are besides in the upper part of the city, two small buildings sometimes used for public worship, but the attendance is not enough materially to affect the calculation.

A large portion of our population are of the Catholic faith; are they much better provided for? We know of only three Catholic churches open for divine service on Sunday, and though the practice is to fill them much more densely than the Protestant, we do not think they are capable of holding more than 3500 persons, certainly not over 4000.

We leave out of this calculation the Mariners' church, which is not in a fit state to hold meetings in, and also the 2000 seamen usually here during the business season, for whose special benefit that building, when completed, is designed.

Here then we have a population of 60,000—an annual visitation of strangers, averaging 10,000, from November to June, with accommodations for public worship for less than 7000 persons. Is not this a melancholy view?

We have frequently heard the oft told tale, "men will not go to church in New Orleans." They have never been fairly tried. There are not churches for them to go to.—*N. O. Observer.*

English Church.—The Report of the Commissioners appointed to enquire into the state of the Established Church, was laid on the table of each House of the British Parliament on the 18th. It proposes a new arrangement of dioceses and the adjustment of the income of the Bishops, as nearly as may be, to their several stations and duties. As respects income the rule laid down is, that when the annual income of a Bishop amounts to £4,500 no addition shall be made, nor any diminution unless it exceeds £5,500. The present income of all the Bishops is £148,875, which, if divided equally, will give £5726 to each. The court also proposes certain restrictions concerning patronage. All the Commissioners, it is stated, including the Lord Chancellor, had agreed to surrender their patronage for the purpose contemplated in the report, and there was every reason to hope that the example would be universally followed 'by the Right Reverend Bench and all the official patrons of church livings.'

Portugal.—Portugal is open for the free circulation of the Scriptures. All denominations of Christians are tolerated by law. The British Chaplain at Oporto has lately applied to the British and Foreign Bible Society for a grant of copies of the Scriptures to be sent to him as a beginning of the work of Bible distribution in that kingdom. The Bishop of Astogas has lately published an edition of 6000 Bibles.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

MRS. MARTHA F. MELLEN.

Died in Cambridge on the 13th inst. Mrs. Martha F. Mellen, aged 74 years.

Mrs. Mellen was the widow of the Rev. John Mellen, formerly minister of Barnstable, afterwards a resident in Cambridge, whose memory is still fresh and precious in the hearts of his acquaintance and friends. Although withdrawn in a great degree from general society, during many years of her life by frequent and severe illness, she was well known and will be affectionately remembered by many in this community, to whom in her intervals of health she had endeared herself by the many winning and estimable qualities of her character. They will long delight to dwell upon her virtues which made her an object of so much interest and affection to her family and friends, and were the source of so much pleasure, to all who knew her. The attractive vivacity of her spirit, which even her continued infirmities could not often damp, her sprightly and delicate wit, the frest interest with which she entered into the feelings and associations of others, made her a delightful companion to the young as well as to the old. Her outflowing kindness of heart, manifesting itself to all who came within the sphere of her influence, her tender and quick sympathy, her attention to the feelings and wants of others, her true charity and sweetness of spirit, her benevolence to the poor and the afflicted were united with a fervent piety, and a deep interest in religion and its institutions. She was a sincere disciple of Jesus; and the fruits of his spirit, love, joy, peace, gentleness, long-suffering and faith aboundad in her soul and life. But we delight to believe that the virtues which here dwelt in a frail body, are now permitted to have a wider range in the kingdom of God; and if we truly loved her we must rejoice that she is gone to the Father, to be ever among the blessed who have died in the Lord.

INTELLIGENCE.

DOMESTIC.

Celebration at Lexington.—The services in memory of those who fell in the battle of the 19th of April, 1775, took place yesterday at Lexington. At ten o'clock, a procession was formed under the direction of Gen Chandler, as Chief Marshal, and moved under the escort of two military companies to the burying place of the town, where the remains of these earliest victims of the revolutionary contest had been disinterred. The coffin, in which they were deposited, was then conveyed, accompanied by the procession, to the meeting house. The devotional exercises of the occasion were performed by Rev. Mr Walker, of Charlestown. A very eloquent oration was delivered by the Hon. Edward Everett, in which, after dwelling on the state of preparation for the revolution, in which the people of New England had been placed by their previous military efforts and experience, he entered into a detail of the occurrences of the memorable fight at Lexington, and concluded with an exhibition of their influence upon the course of the events of succeeding years. It is an interesting circumstance, connected with these services, that, after the lapse of sixty years, ten of the survivors of the battle were able to attend to witness them.

At the conclusion of these exercises, the coffin was conveyed to the Monument, which was erected some years since in memory of those, whose remains were now deposited by its side. The procession then moved to a spacious pavilion, prepared for the accommodation of several hundred guests, where a collation had been provided. Elias Phinney Esq. presided at the table. After the cloth was removed, sentiments were given, accompanied with brief addresses, by the Lieutenant Governor, Judge Story, President Phinney, and Hon. Daniel Webster, Edward Everett, and James T. Austin.

We understand that all the arrangements were judiciously made, and conducted in a very appropriate and satisfactory manner. The state of the weather was quite unfavorable, but the occurrences of the day were throughout extremely gratifying to the very numerous assemblage, whom so interesting an an occasion had so naturally drawn together.—*Daily Advertiser*, Apr. 21.

Hon. J. Q. Adams.—It has been reported that Mr Adams's health appeared to be much impaired since the close of the late Session of Congress. We are glad to find, from the National Intelligencer that the account is incorrect.

We believe we can contradict the account with confidence as well as pleasure. We have seen Mr A. frequently since the adjournment of Congress, walking the streets with his usual firmness; and we only yesterday casually met with him, when he appeared in the enjoyment of as vigorous health, as we have seen him for some years past.—*National Intelligencer April 18th.*

The Boston and Worcester Rail Road.—The 16th day of the present mouth completed a year from the first running of cars on this rail road, from Boston to Newton, a distance of eight and a half miles. A few months later the road was opened to Needham, and subsequently to Hopkinton, and late in the autumn to Westborough, a distance of thirty-two miles. The whole number of passengers conveyed during that period was about 100,000.

Receipts for fare of passengers $35,747 93.
For freight, chiefly since Dec. last 4,692 66.

U. S. District Attorney,—The Hon. John Mills of Southwick has received the appointment to this office, in place of Mr Dunlap, resigned.

Rev. Dr Jarvis, after an absense of ten years, has lately arrived in this country, from Havre.

Matthias.—The trial of Matthias, on the charge of murder, has been brought to a close. The jury, under the direction of the court, gave a verdict of not guilty. He was then tried on a charge of assault and battery on his daughter, and sentenced to imprisonment for three months, besides an imprisonment for one month for contempt of court.

Judge Ruggles after pronouncing sentence, addressed Matthias as follows:

"We now tell you that the times for practising these foolish impositions are past. The Court is satisfied that you are an imposter, and that you do not believe in your own doctrines. We advise you therefore, when you come out of jail, to shave off your beard, lay aside your peculiar dress, and go to work like an honest man."

Slave Labor.—A merchant of New-Orleans, of the name of Mitchell, purchased of General Hampton, one of his splendid plantations on the coast above the city; and with the plantation a number of the most likely slaves were sold. The first act of Mr. Mitchell on taking possession of the property, was to distribute small lots of land, to be worked separately by each slave, receiving from each a certain share of the products. The slave's share is consigned to the master at New Orleans, and the proceeds are faithfully paid over. The consequences resulting from this plan are, that the slaves live much better, are more industrious, and better informed than on other plantations; they also have been known to be able to loan Mr. Mitchell several thousand dollars at a time. These facts furnish an unanswerable argument of the capacity of the colored population to do and take care of themselves as well as their white brethren.—*Alleghany Trans.*

Louisiana.—The Legislature of Louisiana have passed a law, imposing a tax of one dollar on every cabin passenger, and of fifty cents on every deck and steerage passenger, arriving in New Orleans by ships or steamboats. The same law exacts from the inn-keepers, sellers of ardent spirits, keepers of coffee houses and of billiard tables within the city, the sum of $100 annually, and imposes a tax of $1000 annually, on the agents in the city of all foreign insurance offices. the proceeds are to be applied to the support of charitable institutions and schools in New Orleans.

New York and Erie Rail Road.—The books of the New York and Erie Rail Road Company were opened for subscription at New York on Wednesday the 15th and $645,900 were subscribed on that day. The American of Thursday states, that including $1,000,000 previously subscribed the amount taken at 1 o'clock on that day exceeded $1,700,000: an amount sufficient to secure the immediate completion of at least 150 miles of the road.

The Hon. Theodore Frelinghuysen.—We announce with peculiar satisfaction, the unanimous election of the Hon. Theodore Frelinghuysen to the important station of General Agent of the United Colonization Societies of Pennsylvania and New York. This office is designed to constitute him not only the agent and chief secretary of these societies, but to submit to his special care the whole department of emigration; as also the founding and fostering of the colony or colonies of the societies, the superintendence of their municipal, commercial, and other regulations; in a word, bring his various and eminent endowments to aid, by his direct action in America and his counsel in Africa, establishment of new states, on American principles. We ardently hope that he will not decline a service of such importance, and benevolence and grandeur, and for which, under God, he is admirably fitted.—*Colonization Herald.*

India Rubber Boat.—We have had the pleasure of examining this ingenious production, soon after its return from a most fortunate *trouting* exhibition to Martha's Vineyard. The boat was invented by Mr. Caleb Williams, Jr., of this city, and was manufactured at the India Rubber Factory on Eddy's Point. It is constructed very much upon the plan of Burden's steamboat, with two inflated cylinders of India Rubber cloth, connected upon the top by five or six beams of light portable plank which supports a deck of boards which may be procured at almost any place where to be used. The whole apparatus weighs about 20 pounds. The cylinders may both be inflated in from 5 to 10 minutes, and when the air is discharged may be folded into a valise. The rest of the apparatus may be conveniently carried in the bottom of a waggon or chaise. In addition to the whole is a seat, upon which the angler may sit and hold his dominion over the finny race. This boat will sustain at least one ton's weight, and of course by enlarging the deck, would accommodate quite a party. The elasticity of the cylinders has been proved to be a protection against their being punctured by snags and rocks. We understand the ingenious contriver has applied for a patent for his invention.—*Providence Journal.*

[From the New England Spectator.]

DEACON JOHN WHITMAN, 100 YEARS OLD.

MR PORTER—Having had the pleasure of seeing this remarkable and venerable old gentleman, and of hearing his century sermon on the 20th of March, I thought the public might be gratified to learn something of him.

He is a man of rather more than middle stature, stout built, large features, Roman nose, looks as healthy as a youth, enjoys good health. His mental faculties, which were well cultivated, scarcely seem to be impaired; he converses with fluency and ease, his memory is very correct; he is rather deaf, can see to read but little of late, though formerly a distinguished reader; he walks as well as most men at 75.

I repaired to the church, and seated myself before he arrived, while the choir were rehearsing their music. As Deacon Whitman entered the church, and passed up the aisle, the choir were performing the sentence,—

"Mark the perfect man, and behold the upright,
For the end of that man is peace."

Nothing could have been better timed; it had a thrilling effect. Deacon Whitman was seated in an armchair, elevated on the platform in front of the pulpit. He appeared calm and serene, grave and dignified, and seemed to appreciate the high honor of appearing in the courts of the Lord, an hundred years old. The assembly was the largest that was ever witnessed in that place of worship, and intense interest was generally visible. His Pastor, Rev. B. Sanford, commenced the exercises by reading the 71st psalm, 3d part, 4 verses.

God of my childhood and my youth,
Thou guide of all my days, &c.

which was sung by the choir in excellent taste. Rev. Daniel Thomas of Abington offered the first prayer; after which the 222 select hymn was sung. The sermon was preached by Rev. B. Sanford; text 2 Tim. 4th chapter 6th verse. "For I am now ready to be offered, and the time of my departure is at hand."

Deacon W., said Mr Sanford, has lived to see three generations come on and pass off the stage of life, and he now beholds a fourth. He has been the father of fourteen children, eight of whom are living. He has had twenty-nine grand children, twenty-two great grand-children, and his descendants have been sixty-five.

Deacon W., was blessed with *pious and faithful parents*, and was from a child a subject of serious impressions. When Rev. Mr Whitefield visited this region, he heard him gladly, and believed in Christ. He made a public profession of religion in the old church in East Bridgewater in 1766,—professed then the faith peculiar to the pilgrim fathers, to which he has ever since unwaveringly adhered. For seventy years he has honored the cause of Christ, and for thirty years he has sustained the office of deacon.

He has always been a thorough *temperance man*. He protested against rum-drinking when no man presumed to raise his voice against it. He was an officer in the army of the revolution. He has kept a journal which in latter years breathes the spirit of a practical Christian. He has honored the cause of Christ, and kept the faith. He now feels "ready to be offered," and that "the time of his departure is at hand." His zeal and constancy in all the duties of family and public worship are worthy of imitation.

FOREIGN.

London papers have been received to the 22d ult. but contain no important political news.

The indemnity bill it is stated in a letter received from Paris dated 19th ult. entitled to the highest respect, will undoubtedly pass. "The discussion upon the report of the Committee is set down for day after to-morrow, the 21st. But as that is Saturday, it is very likely it may be postponed to the next week."

We copy the following detached paragraphs from accounts by late arrivals.

The question relative to the Irish Church was, on the 20th March, brought forward in the British House of Commons. It was to be resumed on the 24th.

The United States 'Mediterranean Squadron' had assembled at the Balearic Islands, and consisted of two ships of the line, two frigates, a sloop of war, and a gun-brig.

Thames Tunnel.—Mr Brunel has recommenced his operations for completing the Tunnel. That part of the Tunnel which has been completed remains in a safe and secure state. Mr Brunel expresses in his report, a perfect confidence that the Tunnel will be completed without difficulty.

Spain.—An action took place in Spain on the 12th March, between the forces commanded by the patriot Mina and the rebels under Zumalacarreguy, in which the latter were defeated at all points. The Carlists had, however, retreated to a commanding position between Pampeluna and St. Sebastian.

☞ IMPORTANT TEMPERANCE NOTICE. It being highly important that a full statement of the Temperance Reform in the different parts of the Commonwealth, be given in the next Annual Report of the Massachusetts Temperance Society, the Secretaries of the County, District, and Town Temperance Societies, and other gentlemen to whom letters have been addressed, are hereby respectfully requested to make returns as early as may be. The particular subjects on which information is desired, have already been made known in the Circulars, and other letters, which have been sent into the towns of the Commonwealth. It is hoped they have been received by the gentlemen to whom they were sent, and that not only answers to the questions proposed, but other interesting and useful information will be promptly furnished.

Communications to be addressed to the subscriber at Westborough.

H. HILDRETH, *Corresponding Secretary.*

Doctor Booth will deliver a second address on the physical and moral effects of Alcohol, with remarks on the use and tendencies of Tobacco, before the Boston Methodist Temperance Society, in the Bromfield street Church, next Sabbath evening, April 26, at 7 o'clock. EDWARD OTHEMAN, *Sec'y.*

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr. B. F. Foster to Miss Catharine Kuhn.

In this city, at the Broomfield street Church, by by Rev. Bishop Hedding, Rev. Charles K. True, of the N. E. Conference, to Miss Elizabeth B. daughter of the late Rev. Edward Hyde.

By Rev. Mr Barrett, Mr William Woodbury, of Woburn, to Miss Catharine S. daughter of the late Jesse Farmer, of this city.

By Rev. Mr Robbins, Mr Samuel Adams Lamson, merchant of Bangor, to Miss Mary Ann Haven Nolen, of this city.

In Ipswich, by Rev. Mr Thayer, of Beverly, Mr George W. Treadwell, of New York, to Miss Abigail, daughter of Joseph Farley, Esq.

DEATHS.

In this city, Mr. Joos Fessenden, 47.

In Boston, on Thursday, 16th inst. Rev. Wm. Muzzey 62; for thirty years a faithful Pastor of the Congregational Church and Society in Sullivan, N. H.

In Cambridge 12th inst. Mrs Martha F. relict of the late Mr John Mellen, in the 74th year of her age.

In Framingham, Mr. Lawson Buckminster, 56.

In New Haven, 15th inst. Mrs Sarah, widow of Mr John Pierpont, 91.

In Indianapolis, John James, youngest son of Mr Enoch May, late of Boston, 4 years.

BOOKS for Juvenile Libraries and Sunday schools. L. C. BOWLES, 147 Washington street, (opposite the Old South) has constantly for sale a large assortment of Books for Juvenile and Sunday school Libraries. The following list comprises some of the most approved works which have been published during the past year.

Scenes and Characters—No. 1. Trial & self-discipline
No. 2. The Skeptic
No. 3. Home
Life of Abraham and Isaac
—— Jacob and Joseph
—— Collin Reynolds
Sacred Memoirs, or Family instruction, being a history of scripture characters from Adam to Joseph
Adam the Gardener
The Week-day book
The Sabbath-day book
The family story book
The child's book of Bible stories. By Rev. T. H. Gallaudet
Social services for families and Sunday schools.
Comstock's Natural Philosophy, for youth
——— Astronomy, do.
Teacher's Present
Missionary Voyages
Parent's Present
Domesticated animals
Youth's Keepsake
New England and he institutions
Temperance anecdotes
Life of Lafayette
Child's book on intemperance
Down the hill
Sephora, a Hebrew tale
Parent's Cabinet
Reflections in retirement
Stories about Gen. Warren
Voyages and Adventures of Jack Halyard
Life and travels of the apostle Paul
The Mother's friend (Abbot's series)
The Mother at home do.
The child at home do.
Fireside piety do.
Right and wrong
The Holy Land and its inhabitants. By Bulfinch
Memoirs of S. Osgood Wright
Hannah More
Value of time
Value of money
Evergreen
The Father's book
Young Infidel reclaimed
Morrison's counsels to young men
Recent Voyage of capt. Ross. &c. &c. &c.

The following is a list of the manuals and works for Sunday school teachers generally used in Unitarian parishes.

Allen's Questions, Parts 1, 2 and 3
Field's Questions
Worcester Association catechism
Channing's do.
Carpenter's do.
Geneva do. third Part
Abstract of Bible history
Adams's Letters on the Gospels
Hamilton's Questions
Forms of devotion for the opening and close of the Sunday school
Boston Sunday school Hymn book
Bible stories for children
Calmet's dictionary of the Bible
Kenrick's Exposition
Nichol's Natural theology
Paley's Evidences
Dabney's annotations
Locke on the Epistles
Harmony of the Gospels.
Blake's evidences of Christianity
Jahn's Archæology
Gannett's scriptural Interpreter
Ware on the Formation of the Christian character
do. Sunday Library

A catalogue of the most approved books for Juvenile Libraries has just been published, which may be had gratis. Orders executed on very reasonable terms, for cash or credit. apr 25

SUNDAY SCHOOL DEPOSITORY,
124 Washington street, corner of Water street,

B. H. GREENE would inform all those interested in Sunday schools under the charge of Unitarian Christians, that he has lately made great additions to his stock of Books for Sunday school and Juvenile Libraries, and is now ready to dispose of them on the best terms. This list has been published for the above class of persons, and particularly for those residing at a distance. The books named are the best that can be found in the city. It will be perceived that more care has been taken this year than formerly to print and publish books that have strictly a moral and religious tendency, and calculated to make good and permanent impressions on the minds of the pupils. Orders, from far and near, for the following, or any other works, whether accompanied by cash or not, will be promptly met, and the usual accommodations for exchanging those not wanted, will in every case be allowed.

N. B. Printed Catalogues may be had as above.

Adam the Gardener
Abbot's Teacher
An only Son
Annette Warington
Bible illustrations
Bible Stories
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IN PRESS,

THE Child's Duties and Devotions, by Jonathan Farr, and will be published in a few weeks by JAMES MUNROE & Co. Boston Bookstore, 134 Washington street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influences of our holy religion. They have many temptations to resist, and many trials to endure, and they have many moral and spiritual wants, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. apr 18

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THIS day published by JAMES MUNROE & Co.

An Easy Grammar of the Italian Language, for the use of Colleges and Schools. By Francesco M. G. Suro, instructor in Harvard University, and the English Classical School in Boston.

ADVERTISEMENT.

Of all the Italian Grammars used both in England and in this country, none appears fit to give satisfaction to persons anxious to learn this imaginative, poetical and harmonious language. Some are written with so much confusion and obscurity that it is impossible to know any thing even with the assistance of a master. Should we be astonished then if there is so little progress made, and such a disgust for the Italian? To obviate this great evil, which is generally felt, I now offer this work to the public. Its simplicity, clearness, and precision in the accidence, its shortness in the rules of the syntax, always illustrated by abundant examples, and the plainness of the principles of its treatise of poetry, will recommend it for general use, before any one now given to pupils, as a necessary Grammar for the attainment of the Italian language.

Boston April 1, 1835. ap 18

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JAMES MUNROE & Co. will publish next week *Home* by the author of *Redwood, Hope Leslie, &c.* being No. 3 of Scenes and Characters illustrating Christian Truth. Edited by the Rev. Henry Ware, Jr.

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ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

SONNETS

UPON READING THE LIFE OF SCHILLER.

I.

Thine was a spirit, Schiller, which this earth,
This dim, imperfect world could not confine;
Thine was the genius of immortal birth;
"The vision and the faculty divine,"
And all of strength and loveliness were thine—
Thine were the thoughts that reach within the vail—
Thou in the heaven of truth a sun didst shine
By mild clouds soften'd. And thou didst not fail
Even at the trying hour when death was near—
O glorious proof of immortality!
Thy plans, thy visions reaching far and clear;
Alas, unrealized on earth—O can it be
That the strong-pinion'd spirit perisheth,
Ending at once its boldest, loftiest flights in death?

II.

It cannot be! Why doth the flame burn bright—
Why doth the soul still upward wing its way?
Why, when dark death comes like the chilly night,
Doth the new morning brighten into day?
Why doth the spirit feel it cannot stay?
Earth binds the body down to feed the tomb—
Dust unto dust returns; but who can say
The unchained mind shares in the common doom?
Oh no! each hope, each strong and pure desire
That looks beyond, yet ever haunts us here,
Must find repose elsewhere—a fountain higher
Than can be found within this narrow sphere.
The bud scarce opens—comes a darker hour—
Where is the *fruit*, when death bears off the unfolding flower?

C. P. C.

BIOGRAPHICAL.

DR THOMAS MANTON.

The life of this eminent and learned Divine is given at much length in Wilson's History of the Dissenting Churches in London from which we here select a few passages. He was esteemed one of the best preachers in England; though some, perhaps, who have heard of Dr Manton only as the author of a folio volume on the 119th Psalm, might find it difficult to believe, that a writer of so much diffuseness could be very acceptable, even in the best days of long sermons, to his hearers. Dr Manton, however, was a great favorite with Cromwell and his Court; and afterwards in the persecuting days of that unprincipled profligate, Charles II.,—and of his bigoted brother James II, was with those faithful confessors and sufferers, Owen, Bates, Baxter, Burgess, who took joyfully the spoiling of their goods, and showed how patiently they could endure as well as how eloquently they could preach in their Master's cause. Our readers, we think, will be gratified with some of the pungent "sayings and doings" ascribed to this excellent man.

This learned and eminent Divine, was born at Lawrence Lydiard, in the county of Somerset, A. D. 1620. His father, and both his grandfathers, were ministers. The former was settled at Whimpole, in Devonshire, and sent his son to the free-school at Tiverton, in the same county. He passed through his grammar-learning with so much rapidity, as to be qualified to enter upon academical studies at fourteen years of age; but his parents either judging him too young, or unwilling to part with him too soon, kept him at home about a twelvemonth longer, and in 1635, placed him at Wadham College, Oxford. From thence, in 1639, he was translated to Hart-Hall, and took the degree of Bachelor of Arts. Wood says, he was accounted in his college, "a hot-headed person;" but this is as remote from what was known to be the true character of Dr Manton, as it is agreeable to his own. After preparatory studies, he applied himself to divinity, which was the work of his choice, and what he designed to make the business of his life. By a course of unwearied diligence, joined with great intellectual endowments, he was early qualified for the work of the ministry; and took orders much sooner than usual, or than he himself approved, upon maturer thought, and greater experience. He was ordained before he was twenty years of age, by the excellent Joseph Hall then Bishop of Exeter, and afterwards of Norwich; who took particular notice of him upon that occasion, and expressed his apprehensions, "That he would prove an extraordinary person."

He entered upon the ministry when the king and parliament were in open hostility, and was confined to Exeter, when it was besieged by the king's forces. After its surrender he went to Lime. He preached his first sermon at Sowton, near Exeter, on Matt. vii. 1, and after being some time unsettled, was chosen to preach a weekly lecture at Coylton, in Devonshire, where he was well attended, and much respected. On his coming to London, he was soon noticed, and frequently employed. Being then in the vigor of youth, he applied himself to his work with great diligence and pleasure, for which he was remarkable all his life. About this time he married Mrs Morgan, of a genteel family, at Sidbury, Devon; a meek and pious woman, and though of a weak and tender constitution, she outlived the Doctor, who was naturally hale and strong, about twenty years.

His first settlement was at Stoke-Newington, about the year 1643; to which he was presented by the Hon. Colonel Popham, in whom he had a kind patron, and whose pious lady also highly esteemed him. It was here, in his course of weekly lectures, that he went through his exposition of James and Jude, both which he published. He continued seven years at Newington, and possessed the general respect of his parishioners, though there were several persons of different sentiments from himself. Being generally esteemed an excellent preacher, he was often employed in that work in London; and other weighty affairs sometimes called his attendance. He preached the second sermon before the sons of the clergy, an institution lately set on foot, chiefly through the influence of Dr Hall, son to the bishop, who preached the first sermon. He was several times called to preach before the parliament, when he discovered great wisdom and prudence; particularly in a discourse on Deut. xxxiii. 4, 5, which he delivered just after he had given his testimony among the London ministers against the death of the king. This discourse gave great offence, and some in the house talked of sending him to the Tower, when his friends advised him to withdraw; but he resolved to abide the event, and the heat abated.

Mr Obadiah Sedgwick, of Covent-Garden, being disabled from his work, through age, several persons were proposed to succeed him; but he would not resign till Mr Manton was mentioned, when he readily acquiesced. He was presented to this living by the Earl, afterwards Duke of Bedford, who esteemed him highly to his dying-day; and as a mark of respect sent him a key of the garden belonging to Bedford-house. At this place he had a numerous audience, amongst whom were many persons of rank and figure, of which number Archbishop Usher was frequently one. That excellent prelate used to say of him, "That he was one of the best preachers in England," and, "That he was a voluminous preacher;" not that he was ever long and tedious, but because he had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. Mr Charnock also, used to say of him, "That he was the best collector of sense of the age."

In the year 1651, Mr Christopher Love having been convicted of carrying on a secret correspondence with the king, was sentenced to be beheaded on Tower-hill. Mr Manton who had a particular respect for him, attended him to the scaffold, where Mr Love, as a mark of his esteem, gave him his cloak. The government understanding that Mr Manton intended to preach his funeral sermon, expressed some displeasure, and the soldiers threatened to shoot him. However, he was not to be terrified, but preached at Mr Love's church in St Lawrence Jewry, to a numerous congregation, though without pulpit-cloth, or cushion: and he afterwards printed the sermon.

Though he was far from courting the favor of that government, yet those who directed it, professed, at least, an esteem for him. When Cromwell assumed the Protectorship, in 1653, he sent for him to Whitehall, on the morning of his instalment, and desired him to pray on the occasion. Mr Manton endeavored to excuse himself, urging the shortness of the notice; but the Protector replied, that such a man as he could not be at a loss to perform the service, and put him in his study for half an hour to premeditate. About the same time the Protector made him one of his chaplains; and he was nominated by parliament, on a committee of Divines, to draw up a scheme of fundamentals. In the same year, he was appointed one of the committee for approbation of ministers; from which troublesome service he seldom absented himself, in order that he might do all in his power to keep matters from running into extremes. One remarkable instance of his kindness is worth recording. A clergyman of respectable appearance, somewhat in years, appeared before the commissioners, when Dr Manton called for a chair, at which some of them were displeased. But this minister being preferred to a bishopric in Ireland after the restoration, retained so affectionate a remembrance of the favor, that he charged Bishop Worth, when he went to London, to visit the Doctor, and tell him, that if he was molested in his preaching in England, he should be welcome in Ireland, and have liberty to preach in any part of his diocese undisturbed. What interest he had with the Protector, which was very great, he never applied to any sordid ends of his own, but for the benefit of others, royalists not excepted. Accordingly when Dr Hewit was condemned to die for a plot against the government, he was requested, by some of the principal of them, to intercede on his behalf, and would have succeeded, had it not been for the peculiar aggravation of the case: the Protector told him, If Dr Hewit had shown himself an ingenuous person, and would have owned what he knew was his share in the design against him, he would have spared his life; but on account of the obstinacy of his temper, he was resolved that he should die; and before they parted, the Protector convinced Mr Manton, that he knew how far he was engaged in that plot, without his confession.

Upon the accession of Richard Cromwell to the Protectorship, Mr Manton was called to assist at his inauguration. In the following year, 1659, when the secluded members were restored to the parliament, he was again nominated on the committee for approbation of public ministers, and was appointed curator of the press, in conjunction with Dr Reynolds, and Mr Calamy.

Dr Harris has related two extraordinary anecdotes of him while at Covent-garden. Being called to preach before the Lord Mayor, and court of Aldermen, upon some public occasion, at St Paul's, he chose a difficult subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause; and being invited to dine with the Lord Mayor, received public thanks for his performance. But as he was returning home in the evening, a poor man following him, gently pulled the sleeve of his gown, and asked him if he was the gentleman who preached that day before the Lord Mayor. He replied, he was. "Sir, (says the man) I came with an earnest desire after the word of God, and in hopes of getting some good to my soul, but I was greatly disappointed; for I could not understand a great deal of what you said,—you were quite above me." The Doctor replied with tears, "Friend, if I did not give you a sermon, you have given me one; and by the grace of God, I will never play the fool to preach before my Lord Mayor, in such a manner again."—Upon another occasion, a public fast being appointed, for the prosecuted protestants in the vallies of Piedmont, he engaged Mr Baxter, and Dr Wilkins, afterwards Bishop of Chester, to assist him. Mr Baxter opened the work of the day, and preached upon the words of the prophet Amos vi. 6; *But they are not grieved for the afflictions of Joseph.* Mr Manton followed him; and having undesignedly chosen the same text, he was obliged often to refer to the former discourse, by saying every now and then "As it has been observed by my reverend brother." All this while, Dr Wilkins sat cruelly uneasy, reckoning that between them both he should have nothing left to say; for it so happened, that he had likewise pitched upon the same text. He, therefore, insisted upon being excused his part of the service, but Mr Manton would accept no excuse: so he went up into the pulpit, and by an ingenious artifice, he succeeded admirably. Before he named his text, he prepared his audience, by expressing his fears of their narrow-mindedness, and little concern for the interest of God in the world;" "For, (says he) without any knowledge or design of our own, we have all three been directed to the same words;" which, spoken with the majesty and authority peculiar to that excellent person, so awakened the attention and disposed the minds of the people, that he was heard with more regard, and was thought to do more good, though he had scarcely a single thought different from the other two.

(To be concluded.)

A true friend is not born every day. It is best to be courteous to all; entire with few. So may we perhaps have less cause of joy: I am sure less occasion of sorrow.—*Joseph Hall.*

MISCELLANEOUS.

[From the United States Gazett.]

DOMESTIC SLAVE TRADE.

From the alarming multiplicity of instances of savage barbarity, to which the Domestic Slave Trade, as now extensively prosecuted in the United States, gives daily developement, it is presumed that the brief sketch of events, which transpired in the bosom of our own State within the last few months, will not be devoid of interest for the public.

James Williams, a colored man, highly respected in his neighborhood, and supporting an irreproachable character, resided in October last near Middletown, Dauphin co, Pa. Industrious, frugal and just in his dealings, he had amassed property sufficient to create around him, the comfortable little home which was destined to be the scene of an outrage, perhaps as inhumanly disgraceful as ever sullied the annals of our State. His family at this period, consisted of a wife and four children—the youngest, an infant five months old, and the two oldest being those of his wife by a former husband.

Early on the morning of the 24th of October James was arrested while at work near his own dwelling by the order of one William Hyde, who acted as agent for a party of individuals from Maryland and Virginia, who had been secretly lurking in the neighborhood for several days. On demanding the cause of his arrest, Williams was shown a "warrant," purporting to have been issued at the suit of one John Gray, for a debt of $10. Having no knowledge of such a person as Gray, and conscious that he owed no such debt, Williams at first declined accompanying the officer who arrested him, upon which Hyde, who stood at a convenient distance, came up, and with the assistance of another person, whom he had employed, together with the constable, succeeded in throwing Williams to the ground, and binding his hands with a rope. This was not accomplished without a severe struggle, nor until pistols and a dirk had been presented to the breast of Williams, by both Hyde and the Constable, with threats of immediate death if he made further resistance. He was soon hurried away, (the privilege of stopping at his own house being denied him) and taken to Humelstown, for or five miles from his own home, before a magistrate, where he was detained until the evening of the same day, and then released. On arriving late in the evening at his own house he found it shut up, and his wife and children gone! That home, which in the morning he had left peaceful and happy, he now saw reduced to a scene of desolation. The blasted hand of the destroyer had passed over his litle domain, and thus in a few hours, every vestige of his earthly hopes seemed given to destruction. The truth now flashed upon him, and he had no longer a doubt that his wife and children had become a prey of those whose inhuman occupation it is to traffic in their fellow beings.

It will be borne in mind, that at least two of the children were indubitably free, (having been born in this state,) and that the abduction of them *knowingly*, would subject the perpetrator to the penalties provided by our law, for the crime of *kidnapping*.

Williams went immediately in quest of assistance and by the advice of George Fisher, Esq. an eminent and benevolent counsellor of the Abolition Society, proceeded that night to Harrisburg, and thence, having procured a horse, to York, Pa. On arriving at the latter place, he learned that the party in possession of his children had passed through there some hours before—his wife, during the night, having effected her escape. By the assistance of John Evans, Esq. another counsellor of the same Society, the aid of the Sheriff of York county was now enlisted. The officer, with such a *posse* of mounted citizens as he could hastily raise, (it being Sunday,) set off in pursuit, and overtook the party in possession of the children. This party being well armed, a show of resistance was at first attempted by them; but finding this of no avail, they submitted, and were taken back to York. Here the children, with the exception of the infant, were put, for safe keeping, in the jail, and their captives, eight in number, were next day bound over in the penalty of $1,000 each to take their trials, on the several charges of *kidnapping* the wife and children, *assault and battery and false imprisonment* of the father, *conspiracy and robbery and larceny*—Williams alleging that $40 in money was taken from his house on the day of his false arrest.

Indictments, in accordance with these several charges, having been duly prepared, and submitted to the Grand Jury of Dauphin county, were all returned "true bills" at November Sessions, and the trials came on at Harrisburg, by postponement on the third Monday in January last. From the novelty of some circumstances upon which they were founded, together with a deep and general feeling of indignation at a series of atrocities by which the dearest rights of *a free citizen of Pennsylvania* had been outraged, the trials excited far more than ordinary attention and interest. For a whole week, during which they were going on, the Court House was constantly crowded. In the course of them a series of testimony was adduced, for the purpose of proving that the woman, and two older children, had absconded from their master, in Virginia, about the year 1827. Several of the most respectable inhabitants of the county where he resides, were in attendance, and testified to the high respectability and unblemished character of their *present claimant*.

Besides this testimony they had eminent counsel, but it was no avail—and Theophilus Hughes, Wm. Hyde, Asa Smith, and Wm. H. Fresh, were all convicted on the charges of *conspiracy and false imprisonment*, and *Hyde* on two other charges of assault with loaded pistol, upon two respectable citizens of Dauphin county. Hyde is an Englishman, and he and Hughes are both residents of Dauphin County. Smith and Fresh were strangers, one of Baltimore and the other it is said, from Louisiana, having been employed by the claimant as his principal agents in the business.

The punishment assigned by the court in all their cases, was fine and imprisonment in the county jail, a double portion of each being allotted to Hyde, having been the most active of all—together with the costs of proecution.

NORTH AMERICAN INDIANS.

In fact, the Indians that I have had an opportunity of seeing in real life, are quite different from those described in poetry. They are by no means the st[illegible] they are represented; taciturn, unbendi[illegible]thout a tear or a smile. Taciturn they are, it is true, when in company with white men, whose good will they distrust and whose language they do not understand; but the white man is equally taciturn under like circumstances. When the Indians are among themselves there cannot be greater gossips. Half their time is taken up in talking over their adventures in war and hunting, and in telling whimsical stories.—They are great mimics and buffoons, also, and entertain themselves excessively at the expense of the whites with whom they have associated, and who have supposed them impressed with profound respect for their grandeur and dignity. They are curious observers, noting every thing in silence, but with a keen and watchful eye; occasionally exchanging a glance or a grunt with each other, when any thing particularly strikes them; but reserving all comments until they are alone. Then it is that they give full scope to criticism, satire, mimicry and mirth.

In the course of my journey along the frontier, I had repeated opportunities of noticing their excitability and boisterous merriment at their games; and have occasionally noticed a group of Osages sitting round a fire until a late hour of the night, engaged in the most animated and lively conversation; and at times making the woods resound with peals of laughter. As to tears, they have them in abundance, both real and affected; at times they make a merit of them. No one weeps more bitterly or profusely at the death a relative or friend; and they have stated times when they repair to howl and lament at their graves. I have heard doleful wailings at daybreak, in the neigborhood of Indian villages, made by some of the inhabitants, who go at that hour into the fields, to mourn and weep for the dead; at such times, I am told, the tears will stream down their cheeks in torrents.

As far as I can judge, the Indian of poetical fiction is like the Shepherd of pastoral romance, a mere personification of imaginary attributes. *Irving's "Tour on the Prairies."*

RAND THE PORTRAIT PAINTER.—I saw yesterday a picture of Miss Martineau, by our American painter, Rand, which excites some attention in London. Mr R. is up to his lips in success as a portrait painter, and seems in a fair way to realize a fortune—a thing he was not in the way to do when I knew him in America. Every one who was acquainted with Rand, must have been struck with his original and inventive mind, and will be pleased to see that he is turning it to account—The following notice from the London Court Journal is written by Lady Charlotte Bury:

"An extraordinary work is speedily coming out by a very extraordinary man, entitled 'The philosophy of painting.' Unlike many titles, this one truly and distinctly designates the matter of which it professes to treat; how far the theory may meet with general approbation, can alone be proved by the result—but the work is original, and proceeds from a deep-thinking and unprejudiced mind. Mr. Rand (the author) is by birth an American—by profession a painter. In mind and manners gentle and unpresuming, yet not without that consciousness of power which is absolutely necessary to the achievement of any great undertaking! The evil days are gone by when the name of an American was cruelly and unjustly held in disrepute by the mother land. But Washington Irving, Bryant, and Cooper, have planted a standard of renown on the field of literature, as Newton and Leslie have done on that of the arts, which may not be cast down; and it only remains for a host of followers to enlist under the same banners, in order to obtain the same success."—*Correspondent of the N. Y. Miror.*

Wild Animals.—The forests of this State still abound in numerous species of wild animals, such as the Moose, Deer, Caribou, Loupcervier, Lunkasoose, and many others—most of them valuable for food and for their skins. The Lunkasoose (the orthography of the word is arbitrary) is an animal of which we have only heard recently; but tradition says, that a ferocious animal, of huge size, and with a mane like a lion, has actually been seen to come to the borders of the river, and the lumbermen say that they have heard him in the woods, roaring must lustily. The Indians, too, talk about the 'Lunkasoose,' and they are conclusive authority in such matters. A few days since two large Moose were seen quietly travelling in the road near Orono—they occasionally left the track for the woods but the great depth of the snow soon forced them back again. We believe they were pursued and caught.

The Deer, which are plentiful in this region, usually herd together. A short time since some lumbermen came upon a "yard" containing nine of these poor fellows—whose fleetness is of no use to them when there are four or five feet of snow upon the ground—when discovered, they ploughed away the snow immediately about them, and prepared to defend themselves with the utmost desperation.—*Bangor Dai. Whig.*

INDUSTRY REWARDED.—A violent Welch squire having taken offence at a poor curate, who employed his leisure hours in mending clocks and watches, applied to the bishop of St. Asaph with a formal complaint against him for impiously carrying on a trade contrary to the statute. His lordship having heard the complaint, told the squire he might depend upon the strictest justice being done in the case; accordingly, the mechanic divine was sent for a few days after, when the Bishop asked him, "How he dared to disgrace the diocese by becoming a mender of clocks and watches?"

The other with all humility, answered, "To satisfy the wants of a wife and ten children."

"That won't do with me;" rejoined the prelate, "I will inflict such a punishment upon you as shall make you leave off your pitiful trade, I promise you;" and immediately called in his secretary, ordered him to make out a presentation for the astonished curate, to a living of at least one hundred pounds per annum.

CALVIN'S INSTITUTES &C.

FOR sale at 134 Washington street the following rare works, folio—the reading all perfect, and in other respects in as good a state of preservation as could be expected from their age.

"Institvtio Christianae religionis, Iohanne Calvino Avthore."

Additi sunt nuper duo Indices, ante ab A. Marlorato collecti: quorum prior res præcipuas, posterior in ea expositos copiosissime sacræ scripturæ locos continet.

Genevæ, Franciscus Perrinus. M. D. LXVIII.

Mosis Libri V, cum Iohannis Caluini Commentariis. Genesis seorsum: reliqui quatuor in formam harmoniæ digesti.

Præter indices duos alphabeticos rerum quarundam in hisce Iohannis Caluini Commentariis notabilium, calci huius voluminis adiectos, vnum in Genesin, alterum in reliquos quatuor libros in forma harmoniæ dispositos: habes & tertium, qui, singulorum capitum quilibet versus (varie alioqui, prout operis ratio postulauit, dispersi) quota pagina inueniri possint, protinus indicabit.

Genevæ, Anno M. D. LXIII. Excvd. Henr. Stephanvs.

SCARCE BOOKS.

JAMES MUNROE & CO. Boston Bookstore, No 134, Washington street, have just received single copies of the following valuable works, which they will sell at reduced prices:

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Bishop Horseley's Sermons, 4 vols. London
Bishop Porteus's Sermons, 2 vols. London
Ogden's Sermons, London
Belsham's Review of Wilberforce, London
Belsham's Summary of the Evidences of Christianity, London
Belsham's Vindication of Dr Priestly, London
Belsham's Discourses, Doctrinal and Practical, 2vols.
Priestley's Discourses
Jortin's Tracts, 2 vols.
Disney's Sermons, 2 vols.
Priestley's Tracts in Controversy with Horseley
Price's Sermons
Stebbing's Sermons, 2 vols.
Christie on the Divine Unity
Cardale's Defence of Humanitarianism
Sherman's One God in One Person
Cellerier's Discourses on the Old and New Testament, 2 vols. in French
Middleton's Memoirs of the Reformers, British and Foreign, 3 vols. 18mo. London

NORTH AMERICAN REVIEW.

THIS Day Published by CHARLES BOWEN, the NORTH AMERICAN REVIEW, No. 87, for April.

CONTENTS

I. Politics of Europe. Words of a Believer Translated from the French of F. de la Mennais.—II. Coleridge. The Friend: a Series of Essays to aid in the formation of fixed principles in Politics, Morals and Religion: with Literary Amusements interspersed. By S. T Coleridge, Esq.—III. The Mineral Springs of Nassau. Bubbles from the Brunnens of Nassau. By an Old Man.—IV. Life of G. D. Boardman. Memoir of George Dana Boardman, late Missionary to Burmah.—V. National Gallery. The National Portrait Gallery of distinguished Americans, conducted by James Herring, New York, and James B. Longacre, Philadelphia.—VI. Italy. Italy: with Sketches of Spain and Portugal. By the Author of Vathek.—VII. The last days of Pompeii. The last days of Pompeii. By E. L. Bulwer.—VIII. Immigration. Remarks on the United States of America, with regard to the actual State of Europe. By Henry Duhring.—IX. Burckhardt's Travels in Africa. 1. Travels in Nubia, by the late John Lewis Burckhardt, published by the Association for promoting the discovery of the interior parts of Africa. 2. Reisen in Nubien, Kordofan und den petraischen Arabien. Von Dr Edward Ruppell. Travels in Nubia, Kordofan and Arabia Petræa. By Dr Edward Ruppell.—X. Popular Education. apr 4

VALUABLE THEOLOGICAL WORKS,

FOR sale by JAMES MUNROE & CO., No. 134 Washington street, Boston, and Booksellers to the University, Cambridge.

Wetstein Novum Testamentum, 2 tom. folio
Watson's Tracts, 6 vols. 8vo
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Buckminster's Sermons, 1 vol. 8vo
Thacher's do. 1 vol. 8vo jan 24

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical
Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen
Spurzheim's Work on Insanity, 1 vol. 8vo.
Spurzheim's Work on Education, 1 vol 12mo.
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Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol· 18mo.
Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.
Combe's System of Phrenology, 1 vol. 8vo, with plates.
Combe's Element's of Phrenology, 1 vol. 12mo.
Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.
Also, just publised, for sale as above,
Combe's Lectures on Popular Education, 1 vol. 12mo.
Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol 12mo.
A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.
sept 13

SEPHORA; a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites. Abridged and corrected from the London edition, By Rev. Thaddeus Mason Harris. D. D.

Just published and for sale, by RUSSELL, ODIORNE & Co. 121 Washington street. jan 17

SIX MONTHS IN A CONVENT.

RUSSELL ODIORNE & Co., have in press, and will publish in a few days, a new work, with the above title, being the Narrative of Miss Rebecca Theresa Reed, who was under the influence of the Roman Catholics about two years, and an inmate of the Convent on Mount Benedict, Charlestown, nearly six months, in 1831-2.

The book furnishes a concise history of the rules and regulations, the employments and ceremonies of the Ursuline order: and as it is the first account ever given in this country of a similar institution, the writer has confined herself strictly to a narration of facts that transpired under her own eye, and that were noted down soon after her escape.

It will make a volume of 200 pages, 18mo finished and bound in the neatest manner.

Boston, March 3, 1835.

☞ Editors of newspapers in any part of the United States, who copy this advertisement, and send a copy containing it to the American Traveller Office, Boston, will have a copy of the work sent to their order, by R. O. & CO.

THE JUVENILE MISCELLANY for April.

CONTENTS.

Agriculture—Couches—The Lost Child's Evening Prayer.—Questions about Common Things.—Conversation.—Delia's Wish.—Nurse Tuft's Cottage.—The Young Traveller.—Sir Jeffrey Hudson. Sabbath Worship.—Cold and Heat.—Table for Fault Finders.—Cards.—Les Maxemes.—The Man and his Coat.—The Editor's Table.

This day published, by E. R. BROADERS 127 Washington Street (up stairs). april 11

LIBERAL PREACHER FOR MARCH.

JUST published, at 134 Washington St. The Liberal Preacher for March, 1835, containing a Sermon by Rev. E. B. Hall of Providence R. I.—"Old Age.".

Also, Liberal Preacher of April, containing a Sermon by Rev. A. Lamson of Dedham, Mass.—"The Religious Man, and the Man of the World."

April 4.

NEW ENGLAND AND HER INSTITUTIONS, by one of her Sons, this day published by JOHN ALLEN & CO. april 4.

THE Springfield Collection of Hymns for Social Worship, by Wm B. O. Peabody—just published by S. BOWLES, Springfield, and L. C. BOWLES 147 Washington st. Boston.

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april 4 134 Washington st.

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DOMESTICATED ANIMALS, considered with reference to Civilization and the Arts. Published under the direction of the London Society for promoting Christian Knowledge, and revised by the Editor of the American Populer Library, this day published by JOHN ALLEN & CO. apr 4

LIFE of Collin Reynolds—the Orphan Boy—and Young Merchant.

Just published by S. G. SIMPKINS, Court street. mar 21.

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History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529. april 4

PARKER'S SERMONS.

SERMONS by Nathan Parker, D. D. late Pastor of the South Church and Parish, Portsmouth N. H. Published by a committee of the Parish with a Memoir of the Author by Henry Ware Jr. Just received by JAMES MUNROE & CO. Boston Bookstore. 134 Washington Street. april 11

THE ATONEMENT.

A Discourse delivered at the ordination of Rev. Amos D. Wheeler, over the First Church and Parish at Standish, Maine, Jan. 14th, 1835, by Andrew P. Peabody. Pastor of the South Church and Society, Portsmouth, N. H. published by request.—This day received by JAMES MUNROE & Co. Boston Bookstore, No. 134 Washington street. ap 11.

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Aug. 30.

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